Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

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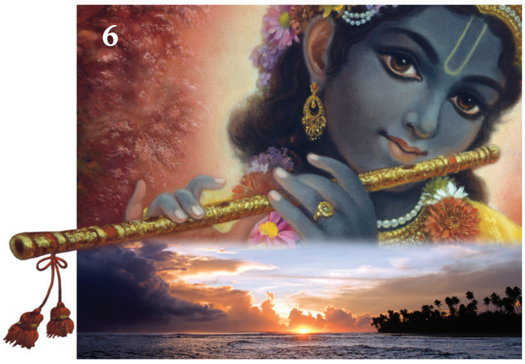

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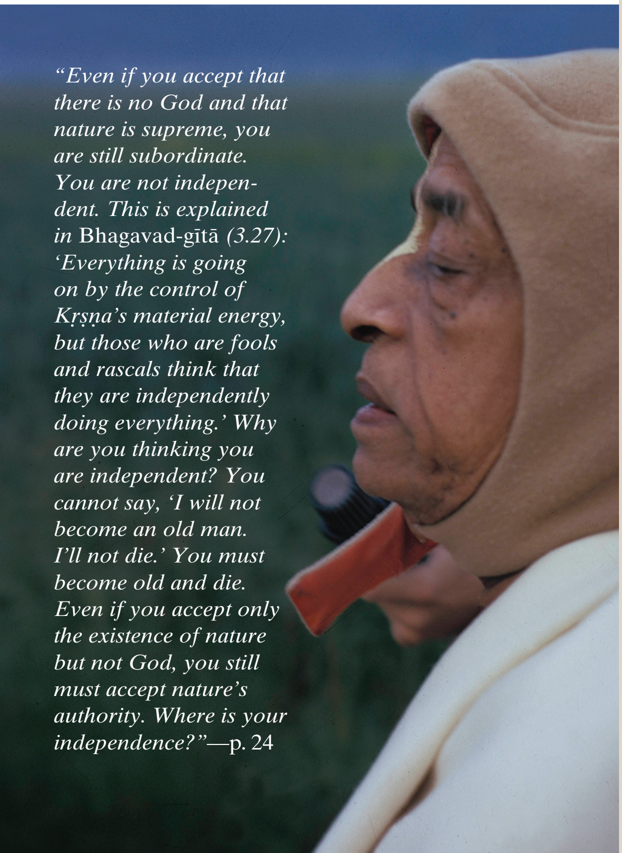
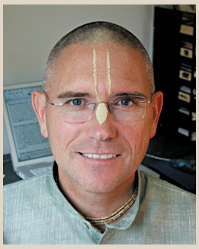
COVER Students congregate in the courtyard of the Kṛṣṇa-Balarāma temple at Britain's first state-funded Kṛṣṇa-centered school. (Photo by David Crick.) Inset: Queen Elizabeth arrives for a one-hour visit. (Photo by Peter Beal.)



"Even if you accept that there is no God and that nature is supreme, you are still subordinate. You are not independent. This is explained in Bhagavad-gītā *(3.27): 'Everything is going on by the control of Kṛṣṇa's material energy, but those who are fools and rascals think that they are independently doing everything.' Why are you thinking you are independent? You cannot say, 'I will not become an old man. I'll not die.' You must become old and die. Even if you accept only the existence of nature but not God, you still must accept nature's authority. Where is your independence?"*—p. 24

WELCOME



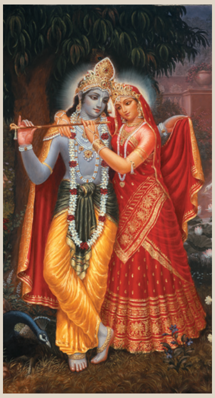
Krishna-Avanti Primary School, Britain's first government-funded Hindu school, is founded on the principles of Vaiṣṇavism, or devotion to Kṛṣṇa. In this issue, Tattvavit Dāsa tells us about the school and a visit by Queen Elizabeth.

Creating the school required the united efforts of many members of ISKCON's congregation in the UK. In another part of the world, another project demands much greater combined energy to reverse an ongoing ecological disaster: the destruction of the sacred Yamuna River in India. In "The Save Yamuna Campaign," Caitanya Caraṇa Dāsa reports on the river's problems and efforts by environmentalists and Kṛṣṇa devotees to do something about them.

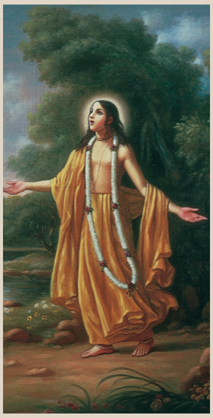
To support a good cause, whether building a Kṛṣṇa-centered school or saving a sacred river, donors must give money, time, or energy to benefit others. Making such sacrifices isn't always easy. But as Karṇāmṛta Dāsa writes in "Give to Live," giving is central to the Kṛṣṇa conscious life and is an expression of who we really are as spiritual beings.

Giving to a spiritual cause becomes easier when we understand that whatever we possess is, like the title of Śrīla Prabhupāda's lecture in this issue, "Kṛṣṇa's Separated Energy."

Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

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Letters

The Brain and the Soul

Scientists say that our consciousness comes from the brain and brain damage causes personality change. Is it really that the *ātmān* operates through the brain and that's why it appears we are the brain?

John
Via the Internet

Our reply: Regarding the scientists' understanding of the brain and its function, one cannot deny that scientific and practical experience shows that injury to the brain often results in impairment of reasoning ability and even motor function of the body. What the scientific community neglects to recognize is the higher function of the spiritual intelligence and the self. Lord Kṛṣṇa explains in the *Bhagavad-gītā* that the living entity (*ātmān*) is situated within the material body, which functions just like a machine, made of the material energy. So if the machine is damaged, there will naturally be some impediment to its proper function. However, such damage to the body does not affect the spirit soul.

Kṛṣṇa and Destiny

I am a follower of Kṛṣṇa. Recently my mother passed away, and I am very depressed. I don't know why many bad things come to me. I have surrendered to Kṛṣṇa, so I feel I am never helpless. Can you let me know how Kṛṣṇa protects? Why, when I am trying to be good, do bad things come to me? Has our destiny already been written by Kṛṣṇa, or is He writing it still?

Jaya Punjabi
Via the Internet

Our reply: When we begin the process of Kṛṣṇa consciousness, Lord Kṛṣṇa immediately gives His protection. This He provides according to His desire, and the sincere devotee accepts His good judgment in this regard. The living entity has been accumulating reactions, karma, both good and bad, since time immemorial, so some patience is required on our part. Although one unplugs a fan, there is some time while the blades still spin. So although we have taken shelter of Kṛṣṇa, it may be some time before the blades of our sinful reactions stop turning completely.

Continue with your sincere service and serious chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In due course all the sufferings of material existence will become inconsequential as you make firm and steady progress in your devotional service.

How Bad Acts Affect Chanting

If I chant the holy name Kṛṣṇa and do bad things, what will be the impact?

Rahul Shevkar
Via the Internet

Our reply: If one is trying to light a fire, one would be well advised not to do so in the pouring rain. Similarly, if we sincerely desire to advance in spiritual life, we should curtail our tendency to enjoy sense gratification. Gradually, under the expert guidance of the bona fide spiritual master, we should abandon our involvement in sinful activity. This is easily accomplished in the good association of Kṛṣṇa's sincere devotees as we take up regulated chanting of the Hare Kṛṣṇa *mahā-mantra,* study the *Bhagavad-gītā,* worship the deity, accept Kṛṣṇa *prasāda,* and so on. It is a gradual process, but you will find that your taste for abominable materialistic enjoyment will naturally dissipate as you engage with firm determination in the process of devotional service.

Falling Back to Old Ways

I find myself indulging in either sense pleasure or laziness, and every time I make a firm decision to stop myself from committing all these offenses, a few days, or even months, later I go back to my old ways. The strongest reason for this is my material associations, which I have no power to change yet. I am too young to have a spiritual master. What should I do?

Sita
Via the Internet

Our reply: You should continue to sincerely chant Hare Kṛṣṇa with a firm desire to advance in spiritual life. Maintain a fixed number of rounds of *japa* daily, and read about Kṛṣṇa as your time allows. Most importantly, try to associate with Kṛṣṇa's devotees as much as possible in consideration of your current circumstance. In this way you will make steady progress in your devotional service, and gradually all unwanted habits will dissipate. As you continue with a serious and mature mentality, you will certainly advance.

In *Śrī Upadeśāmṛta* (Text 3), Śrīla Rūpa Gosvāmī recommends: "There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles, (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous *ācāryas.* These six principles undoubtedly assure the complete success of pure devotional service." ❀

Replies were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P. O. Box 430, Alachua, Florida 32616, USA. Email: editors@krishna.com.

NOTE: In reply to a letter in the last issue, we wrote, "We couldn't find an account of how the Govinda Prayers ended up being played in all ISKCON temples." Later, Tattavit Dāsa, whose article on Krishna-Avanti School appears in this issue, mentioned that he remembered seeing something about this in *Miracle on Second Avenue,* by Mukunda Goswami. Here's what we found on page 400:

> Prabhupada left London by the time "Govinda" came out, so we sent a copy of it to him in Los Angeles. We heard there was some controversy about the record among some of the more conservative male members of that community who didn't think it was appropriate that a song led by a woman [Yamuna Devi] should be played in the temple. We thought this was absurd. Here was a recording of an ancient Vedic text, produced by one of the most popular musicians of our time [George Harrison] and which was selling by the thousands all over the world. Eventually we heard that the liberals in the temple prevailed; they arranged that our song be played in the temple when the devotees greeted the deities as they did each morning. Prabhupada himself readily agreed to the proposal. . . . [Later] Prabhupada requested that "Govinda" be played every morning in every temple when the deity altars were opened.

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About Maya
Krishna's illusory energy: how we generally don't see things as they really are.

- What is the purpose of life?
- Are we "bodi ouls?"
- How does rei on work?
- Is there a Go
- Why is life so metimes?

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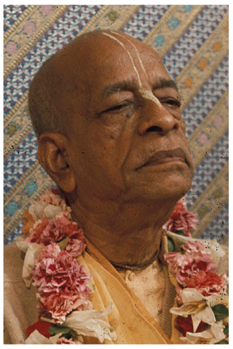
Nairobi—October 31, 1975



Kṛṣṇa's Separated Energies

Philosophical life begins by inquiring into the source of the elements of the natural world.

By His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society for Krishna Consciousness

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence, and false ego—altogether these eight comprise My separated material energies." —*Bhagavad-gītā* 7.4

KṚṢṆA IS EXPLAINING Himself. God is explaining what God is. That is real knowledge. If you speculate on God, it is not possible to understand Him. God, Kṛṣṇa, in the beginning of this chapter said, *asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac*

Kṛṣṇa with flute: Detail from a painting by Dhruva Mahārāja Dāsa. Sunrise: ©tropicalpix | istockphoto.com. Montage: Yamarāja Dāsa.

chṛṇu: "If you hear from Me, you can know Me in full." *Samagram* means "complete." Whatever subject there is for study and knowledge, God is the sum total of everything related to that subject.

Kṛṣṇa begins to explain Himself by referring to His material energy because we have no information of God but practically we see the vast land, the vast water or ocean, the vast sky, fire—so many material things, including mind and ego. Everyone is thinking "I am" something. That is false ego, *ahaṅkāra*: "I am Indian," "I am American," "I am African," "I am a *brāhmaṇa,*" "I am a *kṣatriya,*" "I am this," "I am that." This thinking is ego, but it is false ego, and it is one of Kṛṣṇa's eight material energies.

This is our disease. Kṛṣṇa, God, is explaining Himself, but we do not accept His statements.

The beginning of philosophy is to ask, "Where has water come from? Where has land come from? Where has fire come from?" These are natural inquiries. "Where has the sky with its many millions and millions of stars come from?" These are the inquiries of the intelligent person. They are the beginning of philosophical life. Thoughtful human beings gradually inquire into understanding the Supreme Lord, Kṛṣṇa.

Kṛṣṇa is explaining Himself: "I am like this." Unfortunately, we'll not understand Kṛṣṇa as He explains Himself, but we'll speculate on what God is. This is our disease. Kṛṣṇa, God, is explaining Himself, but we do not accept His statements. We deny the existence of God, or we accept a God without any head or legs. This is our disease.

Therefore Kṛṣṇa has explained in the previous verse (7.3),

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." Out of many millions and millions of persons, only a few are serious to understand "What is the aim of life? What is God? What is my relationship to Him?" Almost everyone is interested in the bodily conception of life, like cats and dogs. This is their position. Not only now—always. This is the material condition. But somebody out of millions tries to understand, to make his life perfect. Perfection means to understand our real constitutional position, to understand that we are not the material body but are spirit soul, Brahman. *Brahma-jñāna,* knowledge of Brahman, or spirit, is the perfection of knowledge.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me." (*Bhagavad-gītā* 18.54)

Sometimes the Māyāvādī philosophers say, "By *bhakti* one gains *brahma-jñāna* and becomes liberated, merged into Brahman." They say, "*Bhakti* is meant for the less intelligent class." Their accusation is like that, but that is not the fact. Even the lower stage of *bhakti*—*kaniṣṭha-adhikārī*—is higher than the Māyāvāda position. A person in the lower status of *bhakti* does not clearly understand what God is, but by the instruction of the spiritual master that person is engaged in the service of the Lord. This morning I explained deity worship. Here is God on the altar. Here is God, factually, but the *kaniṣṭha-adhikārī,* in the lower stage of devotional service, has no realization that "Here is God." But if he accepts even theoretically that "Here is God," then he becomes more advanced than the Māyāvādī who thinks of God without a head or legs.

Caitanya Mahāprabhu says that for one who has undergone training by a Māyāvādī philosopher, his life is finished, because he'll never be able to advance in devotional service, and that is the ultimate goal of life.

Equal Vision

After realization of Brahman, when one is actually on the Brahman platform (*ahaṁ brahmāsmi*), then the symptom is *na śocati na kāṅkṣati:* no more lamentation and no more aspiration. Then one can see everyone on an equal level—*samaḥ sarveṣu bhūteṣu*—because he does not see the outward body. He does not see "Here is a Hindu, here is a Muslim, here is a Christian, here is an Indian, here is an American, here is a black man, here is a white man." No. He sees within:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog, and a dog-eater [outcaste]." (*Bhagavad-gītā* 5.18)

That is *samaḥ sarveṣu bhūteṣu,* "equal to all living beings." We cannot artificially become *samaḥ sarveṣu bhūteṣu.* We will see bodily distinctions. The United Nations has been trying for the last forty years, but there is no unity; it is not possible on the bodily platform. But on the spiritual platform there is unity. In our Kṛṣṇa consciousness movement you'll find people of different nations, different colors, and different religions, and they are all united in chanting Hare Kṛṣṇa. This is the united nations—no distinctions. And this is not artificial; this is practical.

People are trying to become united, but that is not possible on the bodily platform. The bodily concept of life can be rejected on the spiritual platform.

Subtle Material Elements

We are in the material world, and we see stone and wood and earth and water and fire. Kṛṣṇa mentions the things we can see—earth, water, fire, air, and ether. And He mentions the mind, which we cannot see. The mind is subtle. We all know we have a mind. I have a mind, and you have a mind, but you cannot see my mind, and I cannot see your mind.

We also cannot see ether, but we can understand that ether is present by sound [*claps hands*]. Sound is the indication of ether because sound travels through ether.

Finer than ether is the mind, finer than the mind are intelligence and the ego, and finer than the intelligence and the ego is the soul. So how can you see soul? You cannot even see the more subtle material things. But the soul is there. When the soul departs from the body, we see only the earth, the water, and so on, that make up the body. The dead man is lying there, and we see the elements of the body, but we do not see the mind, intelligence, and ego that are carrying the soul.

People generally have no knowledge of how the transmigration of the soul takes place. We can think only about the gross elements. That is called *jaḍa-darśana,* seeing only the material elements. And we have no *sūkṣma-darśana,* no ability to see subtle things. Although the mind exists, we cannot see it. Then how we can see the soul?

That is the defect of modern education. To see what is beyond your sense perception, you have to hear. There are two kinds of knowledge: by practical experience or direct perception, and by hearing from authority. *Śruti* means hearing from the authority. For example, although we know the mind exists, we cannot see it, but the *śāstra,* or scripture, confirms it. We are hearing from Kṛṣṇa. That is called *śruti.*

Similarly, Kṛṣṇa says in the Second Chapter (2.13),

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change." *Asmin dehe:* "Within this body is the proprietor of the body." You have to learn that by hearing. If you want to see immediately—"Let me see where it is in the body"—your so-called scientific research cannot help you. You have to learn it simply by hearing from the authority. That is called *śruti-pramāṇa,* evidence from *śruti.*

Hearing from Authorities

Vedic knowledge is called *śruti.* You have to learn things beyond your perception by hearing from the authorities. Vedic knowledge is the authority.

Why do we accept the *Vedas* as authority? Because they present perfect knowledge. I have discussed many times the authority of the *Vedas.* For example, although animal stool is impure, the *Vedas* say that cow dung is pure, so we accept that. This is *śruti-pramāṇa. Śruti-pramāṇa* means that real knowledge, perfect knowledge, is coming from the supreme perfect, Kṛṣṇa. Perfect knowledge is given after creation. Brahmā, the first created being, was given perfect knowledge by Kṛṣṇa, the original spiritual master.

From Kṛṣṇa everything is born, everything has emanated. Everything comes from Him, including the first engineer of this universe, Lord Brahmā.

Actually, Lord Brahmā does not

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **ī** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch**, **jh**, and **dh** as in staun**ch-h**eart, hed**ge-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

come directly from Kṛṣṇa; he comes from Garbhodakaśāyī Viṣṇu. And Kṛṣṇa is the origin of Garbhodakaśāyī Viṣṇu. Kṛṣṇa says, *ahaṁ sarvasya prabhavaḥ:* "I am the source of everything." (*Bhagavad-gītā* 10.8) *Sarvasya* means that from Him come Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu, Nārāyaṇa, Saṅkarṣaṇa, Aniruddha, Pradyumna—these are all *viṣṇu-tattva* expansions of Kṛṣṇa. In the material world from Him come Brahmā, Viṣṇu, and Maheśvara, and from Brahmā come the many demigods, and so on. Therefore He is the source of everything. This is the point. And knowledge also comes from Him.

Any thoughtful man will wonder how the different chemicals became manifested. Here is the answer: they came from Kṛṣṇa.

The *Śrīmad-Bhāgavatam* (1.1.1) explains, *janmādy asya yato 'nvayād itarataś cārtheṣu abhijñaḥ:* "The original person from whom everything is born knows everything perfectly, indirectly and directly." Where did He get the knowledge? He is *svarāṭ,* independent. He doesn't have to get any knowledge from anyone else. Everyone gets knowledge from Him, but He hasn't got to take knowledge from anyone. The verse continues, *tene brahma hṛdā ya ādi-kavaye:* "That Supreme Person gave knowledge to the *ādi-kavi.*" *Ādi-kavi* means Lord Brahmā, the first learned man.

Our Vedic conception of life and creation is not like that of those who follow Darwin. They think they'll get knowledge from monkeys. But we do not take knowledge from monkeys. We do not keep ourselves in darkness. If you take knowledge from monkeys, then you remain always like monkeys. You cannot advance. We get knowledge directly from Kṛṣṇa, the most perfect.

Brahmā is generated from Viṣṇu. So the first living creature, a perfect person within this material world, got instruction at the beginning of creation. The beginning of creation is not ignorance. The beginning of creation is first-class knowledge. That is the Vedic conception.

The Source of Chemicals

In today's verse, Kṛṣṇa is telling us how to think of the material elements. Material scientists—soil experts—study the earth. "Where should we mine? Where is the gold? Where is the coal?" But they do not know where these things came from. Here Kṛṣṇa explains, *me bhinnā prakṛti:* "This is My energy." Any thoughtful man will wonder how the different chemicals became manifested. Here is the answer: they came from Kṛṣṇa.

Kṛṣṇa says that the elements are *bhinnā prakṛti,* His "separated energy." I am speaking, and it is being recorded. And if the recording is played in my absence, it will vibrate exactly the same sound. So that is my energy, but *bhinnā*—separated from me. You have to understand like that.

Everything is the energy of God, Kṛṣṇa, but this material world means we are missing Kṛṣṇa. Where has this energy come from? That point we are missing.

If the recording is playing, someone who does not know my voice will not know who is speaking. But one who knows my voice can understand. "It is coming from Prabhupāda, or the Swamiji." Similarly, the material energy is there, but because we have forgotten the source of the energy or we do not know the source of the energy, we take material things as final. That is our ignorance.

This *prakṛti,* material world, is composed of these things: earth, water, fire, and so on. Where have these come from? Kṛṣṇa explains: "They are My energies." To understand Kṛṣṇa means one must know what earth is, what water is, what fire is, what air is, what sky is, what mind is, what intelligence is, what ego is. We should know where these material things came from.

Scientists theorize that water is a combination of chemicals—hydrogen and oxygen. But where do hydrogen and oxygen come from? That they cannot answer. The chemicals exist because of God's *acintya-śakti,* or "inconceivable power." We too have *acintya-śakti,* because we are each a minute part of God:

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīvaḥ sūkṣma-svarūpa 'yaṁ
saṅkyātīto hi cit-kaṇaḥ

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa,* particles of spirit, not matter." (Quoted in *Caitanya-caritāmṛta, Madhya-līlā* 19.140)

The soul has size, but with our material eyes we can see only gross things; the subtle things we cannot understand. So we have to understand from the *śāstra,* the *śruti.* The *Bhagavad-gītā* (3.42) says,

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

"The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence." When I see a man, I see his body, his eyes, his ears, his hands and legs. That is gross vision. But finer than the gross senses is the mind, which controls the senses. We do not see

(*please turn to page 56*)

Glossary

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Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as Bg.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the Absolute Truth as ultimately impersonal.

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasāda—vegetarian food that has been prepared for the Lord and offered to Him with devotion.

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śāstra—scriptures, especially the Vedic scriptures of India.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

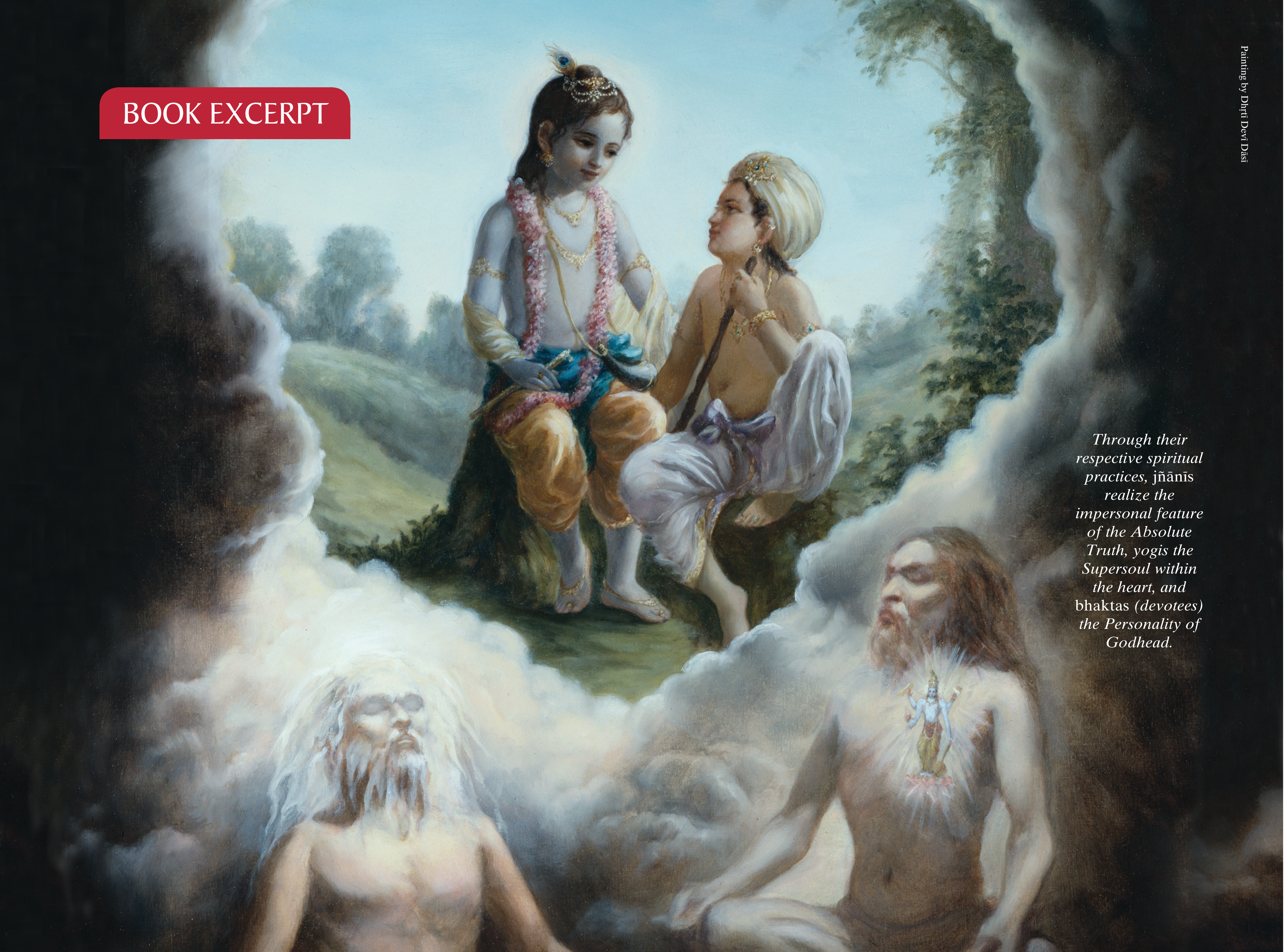
Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

BOOK EXCERPT



Through their respective spiritual practices, jñānīs *realize the impersonal feature of the Absolute Truth, yogis the Supersoul within the heart, and* bhaktas *(devotees) the Personality of Godhead.*

Painting by Dhṛti Devī Dāsī

Aspects of the Absolute Truth

Though conceived of in various ways, ultimately the Absolute Truth is the Supreme Person who shares intimate loving exchanges with the best of His devotees.

By Śrīla Jīva Gosvāmī

Here we present an excerpt from the upcoming Bhaktivedanta Book Trust edition of Śrīla Jīva Gosvāmī's Śrī Tattva-sandarbha. *Jīva Gosvāmī was one of the famed Six Gosvāmīs, leading contemporary followers of Caitanya Mahāprabhu.* Śrī Tattva-sandarbha *is the first of six* sandarbhas *(treatises) explaining the philosophy of Gauḍīya Vaiṣṇavism, or devotion to Kṛṣṇa in Caitanya Mahāprabhu's line. The translator is Gopīparāṇadhana Dāsa, whose commentary closely follows the early eighteenth-century commentary of Śrīla Baladeva Vidyābhūṣaṇa. The book includes a supplement called* Sarva-saṁvādinī, *mentioned in this excerpt. We begin here with the last of the opening* maṅgalācaraṇa, *or "prayers for auspiciousness."*

TEXT 8

yasya brahmeti saṁjñāṁ kvacid api nigame yāti cin-mātra-sattāpy aṁśo yasyā-
ṁśakaiḥ svair vibhavati vaśayann eva māyāṁ pumāṁś ca ekaṁ yasyaiva rūpaṁ
vilasati parama-vyomni nārāyaṇākhyaṁ sa śrī-kṛṣṇo vidhattāṁ svayam iha
bhagavān prema tat-pāda-bhājām

In the abstract feature of pure spiritual existence, the Supreme sometimes indeed goes in the Vedic texts by the name Brahman. In the partial expansion as the Lord of creation, that Supreme regulates the māyā potency of material nature and exerts His control through further personal expansions. By the single manifestation of His personality called Nārāyaṇa, that Supreme rules sovereign in the transcendental sky, beyond this universe. May that same Supreme, Śrī Kṛṣṇa, the original Godhead, be pleased to grant pure love to those in the world who worship His feet.

COMMENTARY: This verse concludes the *maṅgalācaraṇa.* It praises Lord Kṛṣṇa, wishes the blessing of love of God on His devotees, and also leads into the main discussion of *Śrī Bhāgavata-sandarbha,* since the revelation of Kṛṣṇa and His energies constitutes the whole substance of *Śrīmad-Bhāgavatam.* Everything alluded to in this verse will be elaborated in great detail throughout the six *Sandarbhas,* especially the fourth, *Śrī Kṛṣṇa-sandarbha.*

This verse, in its first three lines, mentions three different aspects of the same Absolute Truth, realized by various seekers, and in the fourth line it identifies them all as manifestations of the original

Godhead, Śrī Kṛṣṇa.

The Absolute Truth, abstracted from His personality, is sometimes understood as the perfect source of all existence, one without a second. This view, taught in the Vedic *Upaniṣads,* appeals to philosophers who prefer the truth to remain impersonal. The same Supreme is conceived as nothing more than the creator of this world by those who cannot imagine God as having more important business of His own. And the same Supreme, as Lord Nārāyaṇa (Viṣṇu) in the infinite spiritual world, is the object of worship for devotees in awe of His supremacy.

Ultimately, however, the Absolute Truth is the Supreme Person who shares intimate loving exchanges with the best of His devotees, accepting roles in which He is equal and even subordinate to them. Only devotees who have taken shelter of Him in His original, most confidential form can experience such pure love.

God is Kṛṣṇa, the cowherd boy of Vṛndāvana, who chooses to expand Himself unlimitedly and still remain the one Supreme Person.

Technically, love of God in official reverence can also be called pure, but that quality of love is not of the same transcendental order of perfection. Fear of God as the creator and judge of this world is only peripherally spiritual. And when the personality of the Supreme is relativized altogether, His essence reduced to something nameless and formless, there can no longer be any real relationship with Him at all.

When one perceives the Absolute Truth vaguely, having approached Him too distantly to discern His distinctive qualities—His transcendental bodily form and His personal character and powers—one identifies Him impersonally as the perfect existence of pure consciousness. This level of realization is taught in the *Upaniṣads,* the special portion of the *Vedas* that are their philosophical culmination (*Vedānta*). In the *Upaniṣads* (*Taittirīya* 2.1, *Kaṭha* 6.13) we find such statements as *satyaṁ jñānam anantaṁ brahma* ("The Absolute Truth is real existence and consciousness, unlimited") and *astāty evopalabdhavyaḥ* ("One can know it only to the extent of saying 'It exists.'"). In this way the *Vedas* provide an impersonal understanding of the Supreme.

Those empowered with the vision of pure devotion, however, can also perceive in the statements of the *Upaniṣads* the personality of the Supreme. In fact the *Upaniṣads* enumerate many qualities of the Absolute Truth that it could not have if it were purely impersonal. The *Taittirīya Upaniṣad,* for example, follows the above utterance that Brahman is "real existence and consciousness, unlimited" with a detailed description of Brahman as *ānanda-maya* (ecstatic) and as *rasa* (the taste of personal reciprocations). *Raso vai saḥ, rasaṁ hy evāyaṁ labdhvānandā bhavati:* "He is the reservoir of pleasure, and one who realizes Him as *rasa* also becomes ecstatic." (*Taittirīya Upaniṣad* 2.7)

God as the creator of this world is called the Puruṣa or Pumān. He appears as an expanded form of Kṛṣṇa named Kāraṇodakaśāyī Viṣṇu, the Personality of Godhead who sleeps on the snake-bed of Ananta Śeṣa in the spiritual Causal Ocean. This Viṣṇu is the Lord of *māyā,* material nature, and He exerts His absolute control over her simply by glancing at her once. That glance agitates *māyā's* equilibrium and causes her to give birth to the millions of egglike material universes. Into each of these universal eggs, Lord Viṣṇu enters as His further expansion Garbhodakaśāyī Viṣṇu, who in as many forms as there are universes lies down in the water that fills the bottom half of the universe and who then directs the subsequent evolution of creation. In each universe, Garbhodakaśāyī Viṣṇu also exhibits various pastime incarnations—Lord Matsya, Lord Varāha, and many others—who appear through Himself. And thus, as Śrīla Jīva Gosvāmī says, the Lord "regulates the *māyā* potency of material nature and exerts His control through further personal expansions" (*aṁśakaiḥ svair vibhavati vaśayann eva māyām*).

Lord Nārāyaṇa is the principal expansion of Kṛṣṇa who in the infinite realm of Vaikuṇṭha rules with inconceivable splendor (*vilasati*). Because Lord Nārāyaṇa, although in essence not less than completely God, does not display all of Kṛṣṇa's attributes, Lord Nārāyaṇa is technically called a *vilāsa* expansion of Kṛṣṇa, the original Godhead. Śrī Jīva Gosvāmī hints at this by using the verb *vilasati.*

Vaikuṇṭha lies beyond the boundaries of material creation; it is the transcendental sky, the perfect, eternal world inhabited by the Supreme Lord, His consorts, and His pure devotees. All the residents of Vaikuṇṭha—both those who never fall to this world and those who have recovered their spiritual status—receive the Lord's mercy, enjoying opulence equal to His and full facility to serve Him in personal loving relationships.

God is one. And according to Caitanya Mahāprabhu, that one God is Kṛṣṇa, the cowherd boy of Vṛndāvana, who chooses to expand Himself unlimitedly and still remain the same one Supreme Person, just to increase His own pleasure. *Śrīmad-Bhāgavatam* (1.3.28) designates this original Godhead as *svayaṁ bhagavān:*

> *ete cāṁśa-kalāḥ puṁsaḥ*
> *kṛṣṇas tu bhagavān svayam*

"All the expanded incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead." As Śrīla Jīva Gosvāmī will demonstrate in *Śrī Bhāgavata-sandarbha, Śrīmad-Bhāgavatam* recommends with great emphasis—repeatedly and unequivocally—that all success in human life is achieved by coming to Kṛṣṇa consciousness, which is best cultivated by the easy process of hearing and chanting Kṛṣṇa's glories. Because the practice of Kṛṣṇa consciousness pleases the Supreme Lord, He gradually frees His devotees from material entanglement and awakens within their hearts their dormant love for Him.

Śrīla Jīva Gosvāmī further explains text 8 in the *Sarva-saṁvādinī,* which can be found on page 254.

TEXT 9

athaivaṁ sūcitānāṁ śrī-kṛṣṇa-
tad-vācya-vācakatā-lakṣaṇa-
sambandhatad-bhajana-lakṣaṇa-
vidheya-saparyāyābhidheya-tat-
prema-lakṣaṇaprayojanākhyānām
arthānāṁ nirṇayāya tāvat
pramāṇaṁ nirṇāyate. tatra
puruṣasya bhramādi-doṣa-catuṣṭaya-
duṣṭatvāt sutarām alaukikācintya-
svabhāva-vastu-sparśāyogyatvāc ca
tat-pratyakṣādāny api sa-doṣāṇi.

This verse has alluded to various topics: Śrī Kṛṣṇa; and then *sambandha,* or the relation between Him and the words that describe Him; and then what we are enjoined to do, or in other words *abhidheya,* the recommended practice of worshiping Him; and finally *prayojana,* the goal, or love for Him. But before we can elucidate these topics we must first settle the question of *pramāṇa,* the reliable means of ascertaining facts. In that regard, since an ordinary person is tainted by four faults, beginning with incorrect judgment, and especially because his faculties such as sensory perception are inadequate for establishing contact with a reality whose nature is supermundane and inconceivable, those faculties are faulty.

COMMENTARY: After invoking auspiciousness in the *maṅgalā-caraṇa,* the author of a scholarly work in the brahminical tradition is next expected to justify his work by stating how it fulfills the "four prerequisites" (*anubandha-catuṣṭaya*). Vedānta philosophers formulate these requirements as *viṣaya, sambandha, abhidheya,* and *prayojana.* The author should first demonstrate that his book has a specific, well-defined topic (*viṣaya*). Then, to convince the readers that his book will deal with the subject adequately, he should show the connection (*sambandha*) between the topic that needs to be described (*vācya*) and the words he proposes will do this (*vācaka*). He should also indicate the practical method (*abhidheya*) that he will provide to enable the readers to realize the subject. And finally he should define the higher purpose (*prayojana*) to be achieved by this realization.

In Vedāntic contexts the word *sambandha* is also used to indicate one's relationship with God, but that is not how the word is used here. Here it indicates the connection between a description and that which is described.

In text 8 the *viṣaya* mentioned is Śrī Kṛṣṇa, in His original form and His selfsame expansions. The *sambandha* is hinted at by the statement that the *Vedas* reveal Him in His impersonal aspect. The *abhidheya* is indicated by the reference to "those who worship His feet." And the *prayojana* is suggested by saying "May He be pleased to grant them pure love."

Systematic thought in India is called *darśana* (vision), a word with

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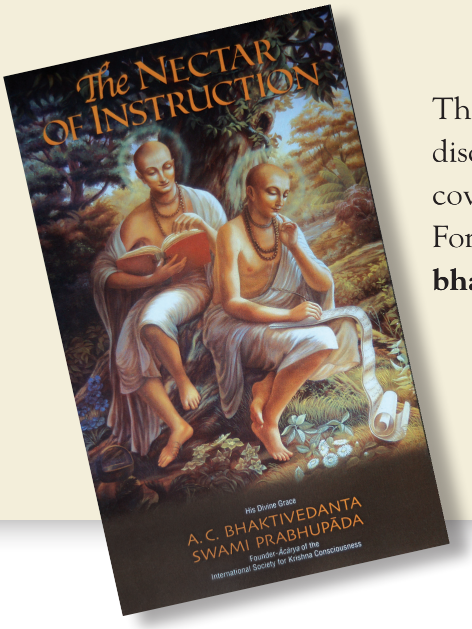
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Founder-Ācārya of the International Society for Krishna Consciousness

different connotations than the Greek term *philosophía* (love of knowledge). Indian philosophy is generally intended for those who in one way or another are determined to achieve the full potential of life. Philosophy is meant to be practiced with the definite aim of self-realization. Therefore a serious work in any school of *darśana* should not only describe its topic theoretically but also relate it to the reader's self-realization under the headings of *abhidheya* and *prayojana.* This implies that an author claiming to be an authority on *darśana* should be fully realized himself, at least within the scope of his topic. After all, he is responsible for teaching his readers the effective means for achieving an important goal in life. And how can he be relied upon if he is only speculating about his subject?

In this first prose *anuccheda* (section) of *Śrī Bhāgavata-sandarbha,* Śrīla Jīva Gosvāmī points out that the preceding verse has already stated the four prerequisites. Śrī Kṛṣṇa is the subject of the *Bhāgavatam* and of the *Sandarbhas.* The *Bhāgavatam* is fully capable of describing Kṛṣṇa, His personality, and His expanded energies, and the *Sandarbhas* will be an exposition on the *Bhāgavatam* by an experienced and authorized representative of a Bhāgavata school whose eminent members include Madhva Muni and Lord Caitanya Mahāprabhu.

In the preceding verse, Śrīla Jīva's words "that same Kṛṣṇa" (*sa kṛṣṇaḥ*) and "the Supreme Personality of Godhead" (*bhagavān iha svayam*) concisely express that Kṛṣṇa, as portrayed in *Śrīmad-Bhāgavatam,* is Himself the Absolute Truth in all its aspects, personal and impersonal, complete and partial. In the same final line of the verse, the phrase "for those who worship His feet" (*tat-pāda-bhājām*) describes in essence the recommended means for realizing Śrī Kṛṣṇa: the standard method of *bhakti-yoga,* devotional service, which begins with hearing and chanting about Him. The word *prema* identifies the final goal achieved by *bhakti-yoga:* transcendental love for Kṛṣṇa, in which a devotee enjoys his own personal relationship with the Lord, forever.

The overall plan of the *Sandarbhas* is as follows: The first, *Śrī Tattva-sandarbha,* will establish the *sambandha* in general terms by proving Śrīla Jīva Gosvāmī's thesis that *Śrīmad-Bhāgavatam* is the most appropriate source of spiritual knowledge in Kali-yuga and that it thoroughly describes the Absolute Truth. The next three—the *Bhagavata-, Paramātma-,* and *Kṛṣṇa-sandarbhas*—will elaborate on the *sambandha* through explanations given in *Śrīmad-Bhāgavatam* about the special character of the Personality of Godhead, His relations with His manifold energies, and His most essential identity as Śrī Kṛṣṇa. The fifth, *Śrī Bhakti-sandarbha,* will present the methods of devotional practice through statements from *Śrīmad-Bhāgavatam.* And the sixth, *Śrī Prīti-sandarbha,* will discuss pure love of God according to the *Bhāgavatam.* But "before we can elucidate these topics we must first settle the question of *pramāṇa,* the reliable means of ascertaining facts." We need to determine how, in general, human beings can arrive at a correct understanding of things. *Pramāṇa,* as defined in the episte-

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mology of the Nyāya *darśana,* means *pramā-karaṇa,* "an instrumental cause of valid knowledge" *(Nyāya-bhāṣā* 5). "Valid knowledge" (*pramā*) is further defined as *yathārthānubhava,* "perception that agrees with the reality" (*Nyāya-bhāṣā* 7). Vaiṣṇava *ācāryas* accept the Nyāya theory of *pramāṇa* with some modifications, but the Nyāya theory is not the only one; each school of thought in India has its own conception of *pramā* and *pramāṇa*—what true knowledge is, to what extent it can be achieved, and how. Buddhist logicians, for example, prefer to define true knowledge in ways other than by correspondence to real things because they deny that "things" exist at all; they do not accept any reality extending in time and space beyond the raw phenomena of each separate moment. Buddhists instead define truth in terms of capacity to inspire purposeful activity and in terms of consistency. *Avisaṁvādakaṁ jñānaṁ samyag jñānam:* "True knowledge is knowledge that creates no contradiction." (*Nyāya-bindu* 1)

Śrī Bhāgavata-sandarbha aims at the highest kind of knowledge obtainable: personal realization of the Absolute Truth. In the present *anuccheda* Śrī Jīva Gosvāmī emphatically asserts that for this lofty purpose all *pramāṇas* are unreliable in the hands of imperfect humans. Every person in this world tends to make four kinds of mistakes in perceptive judgment: *bhrama,* confusing one thing for another, as when one sees a tree at dusk and thinks it a man; *pramāda,* inattentiveness due to a distracted mind, as when one fails to notice that someone close by is singing a song; *vipralipsā,* the desire to deceive others, as when a teacher conceals from his students something he knows; and *karaṇāpāṭava,* weakness of the senses, as when a person, even with a focused mind, is unable to discern some object. Because of these natural faults, no mortal can be perfectly reasonable on his own strength, no matter how diligently he tries. To err is human.

Dharma, the eternal principles of human responsibility, stood originally like a mighty bull with four legs—mercy, cleanliness, truthfulness, and self-control. Each *yuga* in the cycle of four has seen a loss of one of these legs of *dharma,* with only one leg remaining in Kali-yuga: respect for truth.

In our materialistic age, science provides the predominant belief system. We tend to trust that the scientific community, by their collective endeavor, will progressively master nature and bring us enduring and ever-improving happiness. And we often assume that truths given us by science are firm and beyond question. But such faith is naive, for the inductive scientific method, like every other human *pramāṇa,* is prone to error.

The ordinary means of acquiring knowledge are especially inadequate for learning about the Absolute Truth, which is not a measurable thing of this world and which refuses to reveal itself to speculators and skeptics. Although physical scientists may claim to know the basic laws of nature, these laws, consisting of knowledge of how mechanical forces interact and how we can manipulate them for our own aims, provide only relative truth. This understanding of things is not complete; complete understanding requires that we know not only how to use things but also what their ultimate causes and purposes are. Though the laws of physics tell us how to measure and predict the physical forces among objects, they say nothing about what or who first brought these forces into being and why these forces and objects exist.

A basic premise of spiritual science is that underlying all existence is a unity, an Absolute Truth (*tattva*), and that everything thus has definite causes and purposes. Human intelligence that ignores this premise remains poor.

In the *Sarva-saṁvādinī* (page 245) Śrīla Jīva Gosvāmī discusses the ten means of knowing recognized in the various schools of Indian philosophy. In that discussion he demonstrates that knowledge derived from aural reception of revealed scripture is the most reliable.

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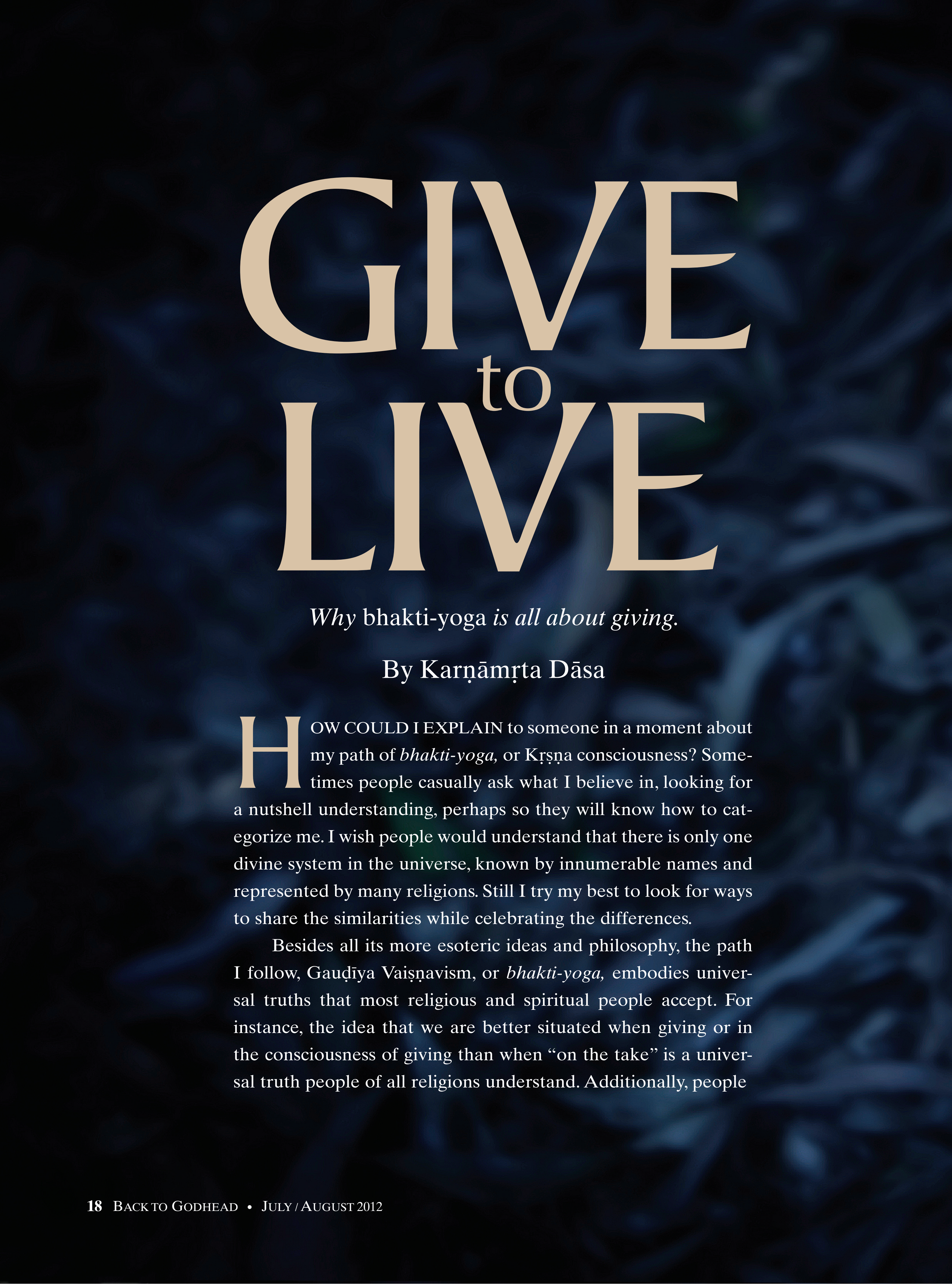

GIVE to LIVE

Why bhakti-yoga *is all about giving.*

By Karṇāmṛta Dāsa

HOW COULD I EXPLAIN to someone in a moment about my path of *bhakti-yoga,* or Kṛṣṇa consciousness? Sometimes people casually ask what I believe in, looking for a nutshell understanding, perhaps so they will know how to categorize me. I wish people would understand that there is only one divine system in the universe, known by innumerable names and represented by many religions. Still I try my best to look for ways to share the similarities while celebrating the differences.

Besides all its more esoteric ideas and philosophy, the path I follow, Gauḍīya Vaiṣṇavism, or *bhakti-yoga,* embodies universal truths that most religious and spiritual people accept. For instance, the idea that we are better situated when giving or in the consciousness of giving than when "on the take" is a universal truth people of all religions understand. Additionally, people

Kṛṣṇa with flute: Painting by Annapūrṇā Devī Dāsī. Background and hands: ©Amanda Rohde | istockphoto.com. Montage: Yamarāja Dāsa.

understand that giving is getting, or that giving nourishes and benefits the giver. When we give, our soul expands or wakes up, but when we take selfishly, our soul contracts or becomes more covered.

In a broad sense Kṛṣṇa consciousness is all about learning how to give, rather than just take. So people should be encouraged to begin the process of giving—somewhere, somehow. Giving to God and saintly persons is the highest giving, because then we receive the true benefit of giving, yet everyone should be encouraged to give according to their realization.

The material world is the plane of exploitation, while the spiritual world is the land of total giving in the fullness of spiritual love. In the highest love of spiritual giving, there is no material calculation, only the complete expression of one's natural propensity to express love by giving one's total being. The goal of *bhakti* is to revive this spiritually innate love for Kṛṣṇa and for everything in relationship to Him.

The *Gītā* recommends different levels of giving according to one's consciousness. But everyone should understand the ultimate purpose of giving: to please God, or Kṛṣṇa, and realize our eternal nature as a servant who cooperates with Him, our source, and gives to Him.

The results of our giving vary according to where and to whom our motivation inspires us to give. Yet regardless of our understanding, we should learn to give as a way of life. One size doesn't fit all. But the principle of giving does. For example, everyone can give something to benefit humanity, living beings in general, the environment, and so on. Giving or sacrificing our wealth for a good cause is beneficial and purifying. In the fourth chapter of the *Gītā* (4.31), after describing many types of sacrifice, Kṛṣṇa says, "Without sacrifice [giving] one can never live happily on this planet or in this life: what then of the next?"

Kṛṣṇa says in the tenth chapter (10.25) that of the many kinds of recommended sacrifices or types of giving, He is the chanting of *japa,* or the soft chanting of the Hare Kṛṣṇa mantra on beads. In addition to *japa,* Lord Caitanya came to bring us the holy name in group chanting, or *saṅkīrtana.* Thus any way we chant the holy name is a supreme form of giving, benefiting us and anyone who hears the holy name. This is the power of the name of God. Kṛṣṇa is mercifully present in His holy name, and anyone who hears it is supremely benefited. Understanding this will come with experience and education. It requires some adjustments in our conceptions and thinking.

The Most Worthy Recipient of Giving

When we understand our true nature as givers, we should look for a recipient to whom we can give unlimitedly. Only God can accept unlimitedly and reward us in a way that fully satisfies us. The ultimate giving is to give our soul to Kṛṣṇa in love. We are already His, but in material consciousness we are

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serving, or giving to, the body, mind, and senses. This selfish giving entangles us. When we begin giving back to Kṛṣṇa, we begin to understand our nature as souls and our real self-interest as serving Him.

What kind of giving, or service to Kṛṣṇa, does He most glorify in the *Bhagavad-gītā*? Toward the end of the book Kṛṣṇa says that anyone who explains the most confidential secret of Kṛṣṇa consciousness will obtain pure devotional service and return to Him. Furthermore, Kṛṣṇa proclaims, “There is no servant in this world more dear to Me than he, nor will there ever be one more dear.” (*Bhagavad-gītā* 18.69) These words should inspire us to fully embrace the idea that to give is to live.

The Role of Intention

We should think deeply about how giving is the basis of life and will determine our future in this life and the next. If we withhold our giving from where it should be given, then we are giving to our illusion, laziness, negative judgment, or selfishness. Giving involves the use of our body, but it also includes our emotions—love, hate, envy, anger, compassion, and so on. The results we obtain in giving are determined by our intention, as well as the three modes of material nature, as explained in the fourteenth chapter of the *Bhagavad-gītā.*

Our intention in giving as devotees of Kṛṣṇa should be to best benefit everyone. We can analyze our intentions when giving to Kṛṣṇa and ask ourselves how much are we giving and withholding. We can apply this consideration to our sacrifice of chanting the holy name: Am I giving my attention to Kṛṣṇa’s name, or to my attachments or thoughts about the day?

As souls, our nature is to give to Kṛṣṇa, just as a part of the body serves the whole body. When we give to Kṛṣṇa and love Him, we benefit all souls, who are part of Him. And when we give to other souls and love them, we see this exchange in relationship to Kṛṣṇa, who is within them. Everyone gives something, sometimes, but as aspiring devotees we have to become conscious givers.

Meditation on Giving

I have found that to think of giving as the nature of the soul is a powerful meditation: “I am a giver. My life is a treasure. I use my wealth to give. Each day provides an opportunity to share what I have been given. Moment by moment let me ask myself: ‘What am I giving? Where am I giving? To whom am I giving? What is my motive in giving?’”

An example of this meditation for chanting might be the following:

“I am chanting my daily *japa* of the Hare Kṛṣṇa mantra. What am I giving? I am giving my time, attention, and prayers for perfection and love. I am giving my attempt to love.

“When am I giving? I am giving at each moment of the present.

“Where am I giving? I am giving in my mind, in my heart, and in this room through my voice.

“To whom am I giving? I am giving to Rādhā and Kṛṣṇa through Their holy names, to the Supersoul in my body and within all things, and to my personal deities.

“Why am I giving? I am giving to please Rādhā and Kṛṣṇa, to become purified of my material consciousness, to revive my eternal nature as a loving servant of Kṛṣṇa. I am giving out of duty to serve my guru, Lord Caitanya, and all the devotees. I am giving as worship and as a prayer for perfection.”

Karṇāmṛta Dāsa, initiated by Śrīla Prabhupāda in 1970, has trained in many energy-healing methods. He often works with his wife, Arcana Siddhī Devī Dāsī, in putting on workshops for personal and spiritual growth. They live in the devotee community of Prabhupada Village in rural North Carolina. His book Give to Live, *from which this article was adapted, came from some of his blogs on Krishna.com (http://www.krishna.com/blogs/karnamrita-das). The book is available from the Krishna.com Store.*

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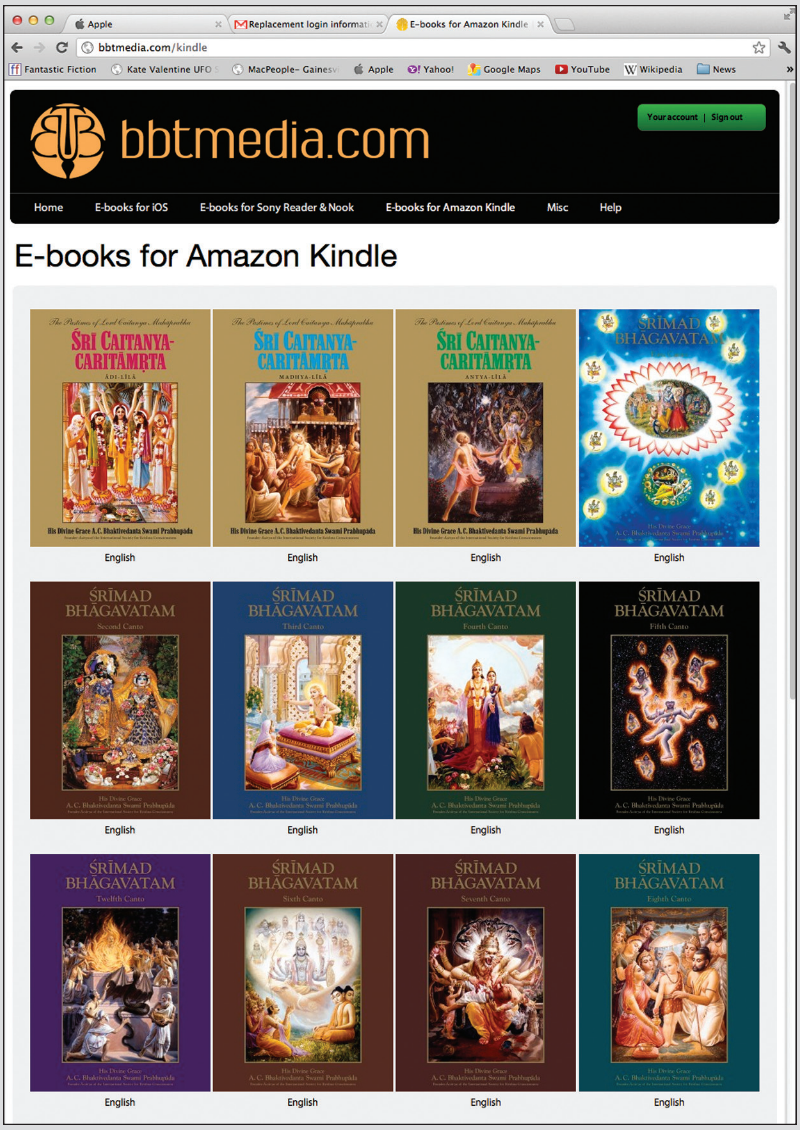
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—*Antony Brennan*

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Science: False Propaganda

The following conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in July 1975 on an early-morning walk in San Francisco.

Disciple: Śrīla Prabhupāda, one of the scientists who invented the hydrogen bomb was lamenting recently that young people are not so interested in science anymore.

Śrīla Prabhupāda: Yes. The scientists cannot solve the problems of birth and death. So the young people are becoming saner. "What is the use of wasting our time in this way?" they think. "Science cannot solve any real problems." That is good sense. Is this professor still alive?

Disciple: Yes, he's still living.

Śrīla Prabhupāda: So ask him to invent some bomb that will prevent death. Tell him, "People are already dying, and you have invented something to make them die wholesale. Now invent something that people can take so they'll never have to die. Can you do that? No? Then we are no longer interested in your science."

Go to this professor and tell him, "You are regretting that we young men are no longer interested in science. This is the reason: Since when we die everything will be finished, what is the use of studying your science? You have not improved anything. The animals are taking birth and dying, and we are also taking birth and dying. What is the essential difference? So your science is all false propaganda. We are no longer interested."

Disciple: In Los Angeles you said that in twenty-five years science will be finished.

Śrīla Prabhupāda: Yes, it is already finished. Their so-called religion is also finished, and their so-called politics is also finished. Because they have finished with God, everything of theirs will soon be finished—zero, only zero.

Disciple: The whole of human civilization, Śrīla Prabhupāda?

Śrīla Prabhupāda: Where is that civilization? The mother is killing the child in the womb. Is that civilization? Where is their civilization? It is a less-than-doggish civilization. Dogs will not kill their offspring. Nonsense rascals! They are encouraging the mother to kill the child in the womb, and they're claiming this is a civilization. They are less than dogs and cats. The dogs and cats try to protect their young. Do you know that? The cats carry their kittens from one place to another so that the male cat may not kill them. The tigers also give protection to their young.

Disciple: Even the rats do that.

Śrīla Prabhupāda: Yes, a mother's affection for her child is natural. But now the so-called civilized mothers are killing their children. This is your civilization. And this is your religion, your science, your philosophy—everything. This "civilization" is finished unless people take to Kṛṣṇa consciousness. [*Pointing to pine cones on the ground*] What are these?

Disciple: These are pine cones, Śrīla Prabhupāda. They are the seeds of the pine tree.

Śrīla Prabhupāda: Let's see the scientists produce one seed like that. Where is the scientist who can do that? Millions of living beings are born every second, yet they are trying for years together to manufacture one living being in the laboratory and take credit for creating life. What is their credit, even if they succeed? Already millions and trillions of living beings are being born every day. These scientists who try to create life are fools, and the people they are fooling are also fools.

Disciple: They say they can explain creation without God. They say everything has come from Mother Nature.

Śrīla Prabhupāda: But without a father, can a woman give birth? Where is the father? Ask these rascal scientists this question.

Disciple: Sometimes they say that God is now dead.

Śrīla Prabhupāda: But even if a man's father is dead, that does not mean the man has taken birth without a father. That you cannot say. The father may be dead—that we'll discuss at a later date. But first you have to accept that a woman cannot give birth without a father. Who is that father?

Disciple: Nature has created everything on her own. Originally things began by some chance combination of atoms and molecules.

Śrīla Prabhupāda: Anyone who says this creation began by chance is a rascal. Nothing takes place by chance. The answer is in the *Bhagavad-gītā,* where Kṛṣṇa says, *bījaṁ māṁ sarva-bhūtānām:* "I am the original seed of all existences." Challenge these rascals. They're cheating so many people.

Disciple: Now the scientists are studying the atom, Śrīla Prabhupāda, and they agree—

Śrīla Prabhupāda: First of all let us know what good they have actually done. They are proposing so much nonsense—that nature is working independently, that human beings have descended from the apes—but have they released us from the clutches of the material nature? Even if you accept that there is no God and that nature is supreme, you are still subordinate. You are not independent. This is also explained in the *Bhagavad-gītā* (3.27): "Everything is going on by the control of Kṛṣṇa's material energy, but those who are fools and rascals think that they are independently doing everything." Why are you thinking you are independent? The material nature is pulling you by the ear: "Come here!" You cannot say, "I will not become an old man. I'll not die." You must become old and die. Even if you accept only the existence of nature but not God, you still must accept nature's authority. Where is your independence?

Disciple: That is why they're engaged in science—to master nature.

Śrīla Prabhupāda: That is another foolishness. And we shall be misled by these rascals? They promise everything for the future. "Yes, in the future we'll do this. In the future we'll do that." Postdated check. "I'll give you a million-dollar check dated six months from now. Take it." Only the fool will be satisfied: "Now I am rich."

Disciple: So the check from the scientist returns stamped "Insufficient Funds."

Śrīla Prabhupāda: Not "Insufficient Funds"—"No Funds."

Disciple: Account closed.

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LORD KUVERA ADVISES DHRUVA MAHĀRĀJA

Svāyambhuva Manu instructs Dhruva to pacify Kuvera, because Dhruva has killed many of Kuvera's followers.

CANTO 4: CHAPTER 11

33 हेलनं गिरिशभ्रातुर्धनदस्य त्वया कृतम्
यज्जघ्निवान् पुण्यजनान् भ्रातृघ्नानित्यमर्षितः

helanaṁ giriśa-bhrātur
dhanadasya tvayā kṛtam
yaj jaghnivān puṇya-janān
bhrātṛ-ghnān ity amarṣitaḥ

helanam—disrespectful behavior; *giriśa*—of Lord Śiva; *bhrātuḥ*—the brother; *dhanadasya*—to Kuvera; *tvayā*—by you; *kṛtam*—was performed; *yat*—because; *jaghnivān*—you have killed; *puṇya-janān*—the Yakṣas; *bhrātṛ*—of your brother; *ghnān*—killers; *iti*—thus (thinking); *amarṣitaḥ*—angry.

My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva's brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Śiva.

PURPORT: ① Lord Manu stated that Dhruva Mahārāja had been offensive to Lord Śiva and his brother Kuvera because the Yakṣas belonged to Kuvera's family. They were not ordinary persons. As such, they have been described as *puṇya janān,* pious men. Somehow or other the mind of Kuvera had been agitated, and Dhruva Mahārāja was advised to pacify him.

34 तं प्रसादय वत्साशु सन्नत्या प्रश्रयोक्तिभिः
न यावन्महतां तेजः कुलं नोऽभिभविष्यति

taṁ prasādaya vatsāśu
sannatyā praśrayoktibhiḥ

(1) What great personalities has Dhruva offended by killing so many Yakṣas?

na yāvan mahatāṁ tejaḥ
kulaṁ no 'bhibhaviṣyati

tam—him; *prasādaya*—pacify; *vatsa*—my son; *āśu*—immediately; *sannatyā*—by offering obeisances; *praśrayā*—by respectful behavior; *uktibhiḥ*—by gentle words; *na yāvat*—before; *mahatām*—of great personalities; *tejaḥ*—wrath; *kulam*—family; *naḥ*—our; *abhibhaviṣyati*—will affect.

For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.

PURPORT: In our common dealings we should maintain friendship with everyone and certainly with such exalted demigods as Kuvera. Our behavior should be such that no one should become angry and thereby commit a wrong to individuals, families, or society.

35 एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्ध्रुवम्
तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ

evaṁ svāyambhuvaḥ pautram
anuśāsya manur dhruvam
tenābhivanditaḥ sākam
ṛṣibhiḥ sva-puraṁ yayau

evam—thus; *svāyambhuvaḥ*—Lord Svāyambhuva Manu; *pautram*—to his grandson; *anuśāsya*—after giving instruction; *manuḥ*—Lord Manu; *dhruvam*—to Dhruva Mahārāja; *tena*—by him; *abhivanditaḥ*—being offered obeisances to; *sākam*—together; *ṛṣibhiḥ*—with the sages; *sva-puram*—to his own abode; *yayau*—went.

Thus Svāyambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson ②, received respectful obeisances from him. Then Lord Manu and the great sages went back to their respective homes.

CANTO 4: CHAPTER 12

मैत्रेय उवाच
1 ध्रुवं निवृत्तं प्रतिबुद्ध्य वैशसा-
दपेतमन्युं भगवान् धनेश्वरः
तत्रागतश्चारणयक्षकिन्नरैः
संस्तूयमानो न्यवदत्कृताञ्जलिम्

maitreya uvāca
dhruvaṁ nivṛttaṁ pratibuddhya vaiśasād
apeta-manyuṁ bhagavān dhaneśvaraḥ
tatrāgataś cāraṇa-yakṣa-kinnaraiḥ
saṁstūyamāno nyavadat kṛtāñjalim

maitreyaḥ uvāca—Maitreya said; *dhruvam*—Dhruva Mahārāja; *nivṛttam*—ceased; *pratibuddhya*—having learned; *vaiśasāt*—from killing; *apeta*—subsided; *manyum*—anger; *bhagavān*—Kuvera; *dhana-īśvaraḥ*—master of the treasury; *tatra*—there; *āgataḥ*—appeared; *cāraṇa*—by the Cāraṇas; *yakṣa*—Yakṣas; *kinnaraiḥ*—and by the Kinnaras; *saṁstūyamānaḥ*—being worshiped; *nyavadat*—spoke; *kṛta-añjalim*—to Dhruva with folded hands.

The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja's anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before Dhruva. ③ While being worshiped by Yakṣas, Kinnaras, and Cāraṇas, he spoke to Dhruva Mahārāja, who stood before him with folded hands.

धनद उवाच
2 भो भोः क्षत्रियदायाद परितुष्टोऽस्मि तेऽनघ
यत्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः

dhanada uvāca
bho bhoḥ kṣatriya-dāyāda
parituṣṭo 'smi te 'nagha
yat tvaṁ pitāmahādeśād
vairaṁ dustyajam atyajaḥ

dhana-daḥ uvāca—the master of the treasury (Kuvera) said; *bhoḥ bhoḥ*—O; *kṣatriya-dāyāda*—O son of a *kṣatriya; parituṣṭaḥ*—very glad; *asmi*—I am; *te*—with you; *anagha*—O sinless one; *yat*—because; *tvam*—you; *pitāmaha*—of your grandfather; *ādeśāt*—under the instruction; *vairam*—enmity; *dustyajam*—difficult to avoid; *atyajaḥ*—have given up.

The master of the treasury, Kuvera, said: ④ O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

3 न भवानवधीद्यक्षान्न यक्षा भ्रातरं तव
काल एव हि भूतानां प्रभुरप्ययभावयोः

(2) What is Dhruva's relationship to Svāyambhuva Manu?
(3) Who worshiped Kuvera when he approached Dhruva?
(4) Why was Kuvera pleased with Dhruva?

na bhavān avadhīd yakṣān
na yakṣā bhrātaraṁ tava
kāla eva hi bhūtānāṁ
prabhur apyaya-bhāvayoḥ

na—not; *bhavān*—you; *avadhīt*—killed; *yakṣān*—the Yakṣas; *na*—not; *yakṣāḥ*—the Yakṣas; *bhrātaram*—brother; *tava*—your; *kālaḥ*—time; *eva*—certainly; *hi*—for; *bhūtānām*—of living entities; *prabhuḥ*—the Supreme Lord; *apyaya-bhāvayoḥ*—of annihilation and generation.

Actually, you have not killed the Yakṣas, nor have they killed your brother, ⑤ for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.

PURPORT: When the master of the treasury addressed him as sinless, Dhruva Mahārāja, considering himself responsible for killing so many Yakṣas, might have thought himself otherwise. Kuvera, however, assured him that factually he had not killed any of the Yakṣas; therefore, he was not at all sinful. He did his duty as a king, as it is ordered by the laws of nature. "Nor should you think that your brother was killed by the Yakṣas," said Kuvera. "He died or was killed in due course of time by the laws of nature. Eternal time, one of the features of the Lord, is ultimately responsible for annihilation and generation. You are not responsible for such actions."

4 अहं त्वमित्यपार्था धीरज्ञानात्पुरुषस्य हि
स्वाप्नीवाभात्यतद्ध्यानाद्यया बन्धविपर्ययौ

ahaṁ tvam ity apārthā dhīr
ajñānāt puruṣasya hi
svāpnīvābhāty atad-dhyānād
yayā bandha-viparyayau

aham—I; *tvam*—you; *iti*—thus; *apārthā*—misconceived; *dhīḥ*—intelligence; *ajñānāt*—from ignorance; *puruṣasya*—of a person; *hi*—certainly; *svāpni*—a dream; *iva*—like; *ābhāti*—appears; *a-tat-dhyānāt*—from the bodily concept of life; *yayā*—by which; *bandha*—bondage; *viparyayau*—and misery.

Misidentification of oneself and others as "I" and "you" on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

PURPORT: ⑥ The conception of "I" and "you," *ahaṁ tvam,* as separate from each other is due to our forgetfulness of our eternal relationship with the Supreme Personality of Godhead. The Supreme Person, Kṛṣṇa, is the central point, and all of us are His parts and parcels, just as hands and legs are parts and parcels of the whole body. When we actually come to this understanding of being eternally related to the Supreme Lord, this distinction, which is based on the bodily concept of life, cannot exist. The same example can be cited herewith: the hand is the hand, and the leg is the leg, but when both of them engage in the service of the whole body, there is no such distinction as "hands" and "legs," for all of them belong to the whole body, and all the parts working together constitute the whole body. ⑦ Similarly, when the living entities are in Kṛṣṇa consciousness, there is no such distinction as "I" and "you" because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Māyāvādī philosopher that "everything is one." Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity thinks that he is independent, his conditional, material existence begins. The conception of independent existence is therefore like a dream. One has to be in Kṛṣṇa consciousness, his original position. Then he can be freed from material bondage.

5 तद्गच्छ ध्रुव भद्रं ते भगवन्तमधोक्षजम्
सर्वभूतात्मभावेन सर्वभूतात्मविग्रहम्

tad gaccha dhruva bhadraṁ te
bhagavantam adhokṣajam
sarva-bhūtātma-bhāvena
sarva-bhūtātma-vigraham

tat—therefore; *gaccha*—come; *dhruva*—Dhruva; *bhadram*—good fortune; *te*—unto you; *bhagavantam*—unto the Supreme Personality of Godhead; *adhokṣajam*—who is beyond the concepts of material senses; *sarva-bhūta*—all living entities; *ātma-bhāvena*—by thinking of them as one; *sarva-bhūta*—in all living entities; *ātma*—the Supersoul; *vigraham*—having form.

My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensory perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Begin, therefore, to render service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.

(5) Why did Kuvera say that Dhruva had not actually killed anyone?
(6) What is the source of the conception of "I" and "you" as separate from each other?
(7) Why is there no distinction of "I" and "you" in Kṛṣṇa consciousness?

PURPORT: Here the word *vigraham,* "having specific form," is very significant, for it indicates that the Absolute Truth is ultimately the Supreme Personality of Godhead. That is explained in the *Brahma-saṁhitā. Sac-cid-ānanda-vigrahaḥ:* He has form, but His form is different from any kind of material form. The living entities are the marginal energy of the supreme form. As such, they are not different from the supreme form, but at the same time they are not equal to the supreme form.

⑧ Dhruva Mahārāja is advised herewith to render service unto the supreme form. That will include service to other individual forms. For example, a tree has a form, and when water is poured on the root of the tree, the other forms—the leaves, twigs, flowers, and fruits—are automatically watered. The Māyāvāda conception that because the Absolute Truth is everything He must be formless is rejected here. Rather, it is confirmed that the Absolute Truth has form and yet He is all-pervading. Nothing is independent of Him.

6 भजस्व भजनीयाङ्घ्रिमभवाय भवच्छिदम्
युक्तं विरहितं शक्त्या गुणमय्यात्ममायया

bhajasva bhajanīyāṅghrim
abhavāya bhava-cchidam
yuktaṁ virahitaṁ śaktyā
guṇa-mayyātma-māyayā

bhajasva—engage in devotional service; *bhajanīya*—worthy to be worshiped; *aṅghrim*—unto Him whose lotus feet; *abhavāya*—for deliverance from material existence; *bhava-chidam*—who cuts the knot of material entanglement; *yuktam*—attached; *virahitam*—aloof; *śaktyā*—to His potency; *guṇa-mayyā*—consisting of the modes of material nature; *ātma-māyayā*—by His inconceivable potency.

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

PURPORT: In continuation of the previous verse, it is specifically mentioned here that Dhruva Mahārāja should engage himself in devotional service. Devotional service cannot be rendered to the impersonal Brahman feature of the Supreme Personality of Godhead. Whenever the word *bhajasva* appears, meaning "engage yourself in devotional service," there must be the servant, service, and the served. The Supreme Personality of Godhead is served, the mode of activities to please Him is called service, and one who renders such service is called the servant.

(8) How is Dhruva advised to render service to individual forms?
(9) Why is there no need to serve the demigods?
(10) Why is the marginal living entity entrapped by the material energy?

Another significant feature in this verse is that only the Lord, and no one else, is to be served. That is confirmed in the *Bhagavad-gītā* (*mām ekaṁ śaraṇaṁ vraja*). ⑨ There is no need to serve the demigods, who are just like the hands and legs of the Supreme Lord. When the Supreme Lord is served, the hands and legs of the Lord are automatically served. There is no need of separate service.

As stated in *Bhagavad-gītā* (12.7), *teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt.* This means that the Lord, in order to show specific favor to the devotee, directs the devotee from within in such a way that ultimately he is delivered from the entanglement of material existence. No one but the Supreme Lord can help the living entity be delivered from the entanglement of this material world.

The material energy is a manifestation of one of the Supreme Personality of Godhead's varieties of potencies (*parāsya śaktir vividhaiva śrūyate*). This material energy is one of the Lord's potencies, as much as heat and light are potencies of fire. The material energy is not different from the Supreme Godhead, but at the same time He has nothing to do with the material energy. ⑩ The living entity, who is of the marginal energy, is entrapped by the material energy on the basis of his desire to lord it over the material world. The Lord is aloof from this, but when the same living entity engages himself in the devotional service of the Lord, then he becomes attached to this service. This situation is called *yuktam.* For devotees the Lord is present even in the material energy. This is the inconceivable potency of the Lord.

Material energy acts in the three modes of material qualities, which produce the action and reaction of material existence. Those who are not devotees become involved in such activities, whereas devotees, who are dovetailed with the Supreme Personality of Godhead, are freed from such action and reaction of the material energy. The Lord is therefore described herewith as *bhava-cchidam,* one who can give deliverance from the entanglement of material existence.

7 वृणीहि कामं नृप यन्मनोगतं
मत्तस्त्वमौत्तानपदेऽविशङ्कितः
वरं वरार्होऽम्बुजनाभपादयो-
रनन्तरं त्वां वयमङ्ग शुश्रुम

vṛṇīhi kāmaṁ nṛpa yan mano-gataṁ
mattas tvam auttānapade 'vi śaṅkitaḥ
varaṁ varārho 'mbuja-nābha-pādayor
anantaraṁ tvāṁ vayam aṅga śuśruma

[*Continued in the next issue.*]

CALENDAR

*This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to **www.krishnadays.com**.*

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

June 5–July 3

(*Month of Vāmana*)

JULY

3—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the Six Gosvāmīs of Vrindavan. First month of Cāturmāsya begins (fasting from green leafy vegetables).

July 4–August 2

(*Month of Śrīdhara*)

8—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

11—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

12—Anniversary of incorporation of ISKCON, in New York City, 1966.

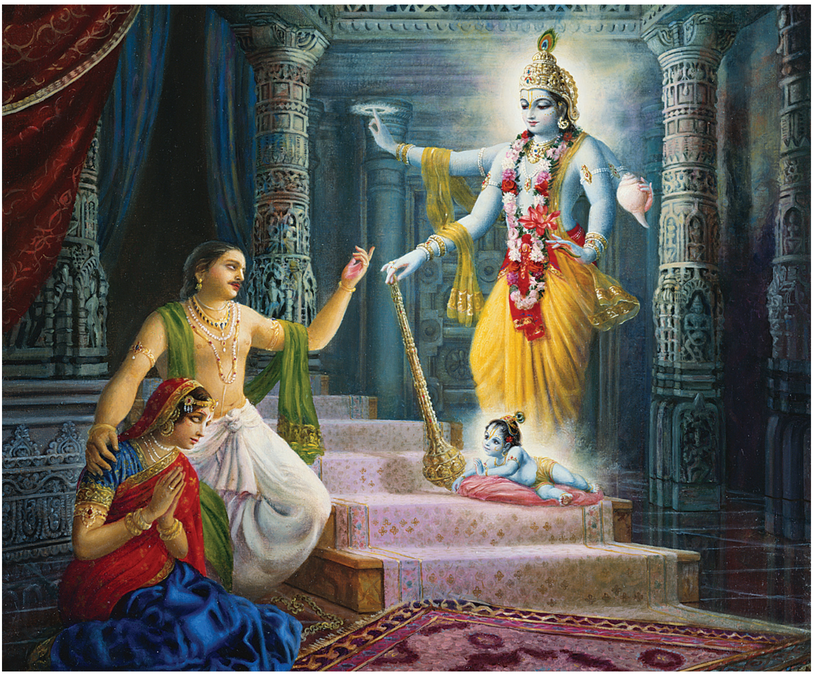
15—Vyañjulī Mahā-Dvādaśī
Fasting from grains and beans for Kāmikā Ekādaśī.

29—Pavitropanā Ekādaśī
Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

30—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

AUGUST

1—Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).



Detail from a painting by Yadurāṇī Devī Dāsī

The appearance of Lord Kṛṣṇa.

August 3–17, September 17–30

(*Month of Hṛṣīkeśa*)

This year, the month of Hṛṣīkeśa is separated into two parts by Puruṣottama-adhika month.

3—Anniversary of the departure of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to America in 1965.

10—Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow. Call your local Hare Kṛṣṇa temple for a schedule of events.

11—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-*Ācārya* of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

13—Annadā Ekādaśī
Fasting from grains and beans.

August 18–September 16

(*Month of Puruṣottama-adhikā*)

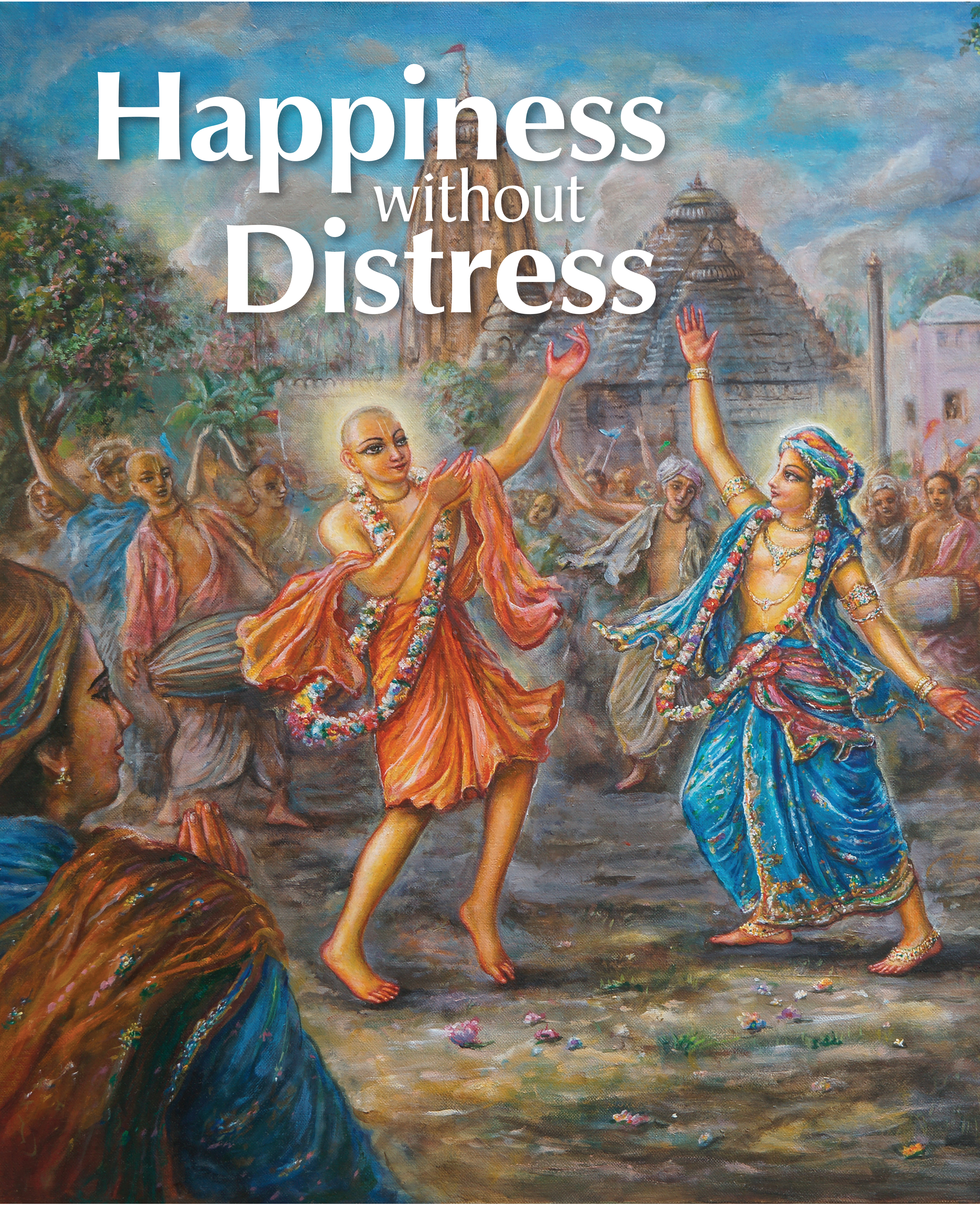
Cāturmāsya is not observed during this month.

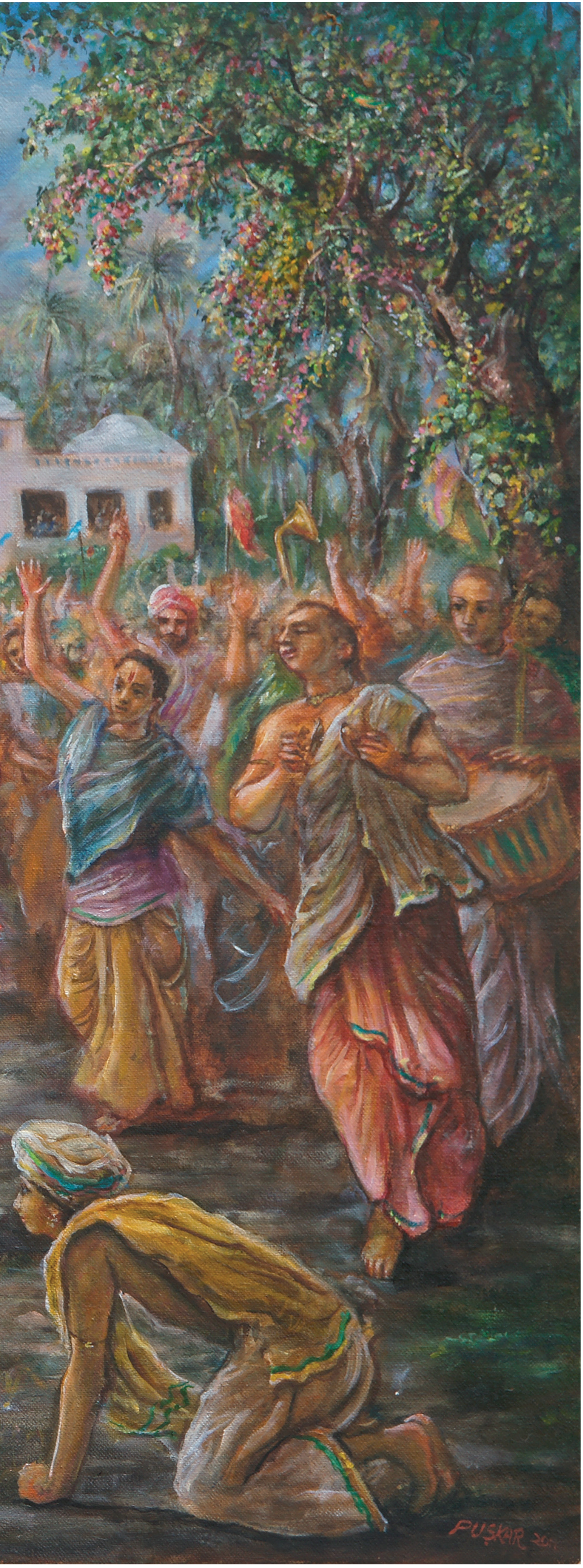
27—Padminī Ekādaśī
Fasting from grains and beans.

SEPTEMBER

12—Paramā Ekādaśī
Fasting from grains and beans.

Happiness without Distress





Painting by Puṣkara Dāsa

Is pure, unending, ever-increasing, ever-interesting happiness possible?

By Ūrmilā Devī Dāsī

CAN WE FIND happiness in this world? For most of us, what we call happiness is the temporary lessening of distress or sadness. Prabhupāda explains: "By temporarily stopping the cause of suffering, we are thinking that we are enjoying." (Lecture, Tokyo, January 27, 1975) In a material conception of life, happiness has practically no meaning without sadness. "This material world," Prabhupāda writes, "is the world of duality, and we cannot understand happiness without distress or distress without happiness. This is therefore called the relative world." (*Teachings of Lord Kapila,* Chapter 7, Text 13)

All that we term *happiness,* therefore, depends on prior suffering. We enjoy eating because we feel the pain of hunger; without any hunger or appetite, eating will bring us no pleasure, no matter how tasty and well prepared the food. We find pleasure in sleep due to the distress of fatigue; a child who isn't tired rebels against going to bed. Sex is pleasurable because it temporarily extinguishes the burning of sexual desire. We enjoy the company of others to counter our own boredom or loneliness.

Another characteristic of pleasure in this world is that it diminishes with experience. The great sage Nārada explains that material happiness is like a flower that is attractive when fresh but disgusting when rotting (*Śrīmad-Bhāgavatam* 4.29.54). He says that all objects of material happiness become stale (4.28.9). As Prabhupāda puts it, "Material subject matter becomes stale, and one cannot

True happiness derives from the spiritual realm, accessible through chanting the holy names of God. At left: Śrī Caitanya Mahāprabhu and His associates five hundred years ago. Above: modern-day devotees in the Hare Kṛṣṇa movement.

hear a certain subject for a long time; he wants change.” (*Kṛṣṇa,* Chapter 13) If we eat our favorite food—say, pizza—for breakfast, lunch, and dinner, in a few days, or certainly weeks, we’ll not only stop getting happiness from pizza, but we’ll abhor it. Someone constantly surrounded by good friends will gradually stop enjoying their company and desire some time alone.

All material pleasures, therefore, demand that we take a break from them occasionally so we can continue to enjoy them. Prabhupāda explains: “Material engagement means accepting a particular status for some time and then changing it. This position of changing back and forth is technically known as *bhoga-tyāga,* a position of alternating sense enjoyment and renunciation. A living entity cannot steadily remain either in sense enjoyment or in renunciation.” (*The Nectar of Devotion,* Preface)

Our desire for happiness not based on suffering or periodic renunciation indicates that such happiness may exist.

Our patterns of work and vacation, eating and not eating, and so forth, display this cycle of enjoyment and renunciation. No pleasurable activity will always give the same happiness, so there must be times of abstention to revive the original thrill. And even with breaks, the pleasure tends to diminish over time.

Innate Desire For True Happiness

Our desire for happiness not based on suffering or periodic renunciation indicates that such happiness may exist. We write and sing and dream of a happiness that will go on forever, increasing in intensity and pleasure, with no concomitant suffering at all. Our love songs are full of promises of eternal bliss that grows by the hour, and we imagine that as we progress through life gathering education, family, money, things, and accomplishments, our sense of satisfaction and happiness will grow.

If never-ending, ever-increasing happiness doesn’t exist, why do we look for it?

The answer is that we are not of this world, but rather, as Lord Kṛṣṇa explains in the second chapter of the *Gītā,* are eternal spiritual beings unnaturally encased in a body of matter in a world of matter. The saint Rūpa Gosvāmī explains that our spiritual heritage includes varieties of loving exchange with God. These exchanges are full of ever-expanding ecstasy, and they go on forever without a tinge of suffering. We seek and glorify the state where such exchanges exist because they are part of our nature. Just as a forest-dwelling animal in a desert craves shade and water, so we spiritual beings crave our birthright happiness in this land that conspicuously lacks it.

Is True Happiness a Myth?

Of course, the experience of fleeting happiness dependent on sadness persuades some people that all types of happiness must be boring and dull if they don’t include periods of either lack or distress. They cannot imagine, however much they may want it on some level, that a perpetually happy world could exist or be interesting. They consider spiritual happiness either a myth or something dull.

Many saintly persons, however, such as Sanātana Gosvāmī and Rūpa Gosvāmī, describe spiritual happiness as dynamic and variegated. This happiness is based on an individual loving relationship with a personal yet unlimited Lord, Śrī Kṛṣṇa, who reciprocates with each devotee in an inexhaustible array of ways, in an endless variety of transcendent activities. Sanātana Gosvāmī writes in his commentary on the Tenth Canto, Chapter 13, of the *Śrīmad-Bhāgavatam* that Kṛṣṇa has innumerable qualities and a particular quality of the Lord attracts each of the innumerable souls.

Variety in Spiritual Happiness

In *Bhakti-rasāmṛta-sindhu* Rūpa Gosvāmī describes some types of spiritual bliss that look like suffering—fear, grief, anxiety, and so on. Because of the apparent similarity between these advanced stages of ecstasy and ordinary suffering, we may misunderstand many of the most elevated activities of the Lord and His devotees. By examining ways people try to be happy in material life, however, we can understand how normally disagreeable things are pleasurable in the context of loving exchanges with God.

For example, people pay for movies and books that frighten, anger, or even horrify them, finding some pleasure in these sensations. However misguided and unfortunate the search for happiness that drives one to see a ghastly horror movie, the point is that even materialistic people seek happiness in a great diversity of ways. Why should spiritual happiness be devoid of such variety?

Because the material world is a reflection or shadow of the spiritual world, spiritual happiness has far more permutations and nuances than material happiness. These dynamically increase the thrill of those who love God. Indeed, love of Kṛṣṇa, even in this world, can bring us to a life the *Gītā* describes as a thrill at every moment, with no trace of sadness.

Ūrmilā Devī Dāsī, a BTG associate editor, has a Ph.D. in educational leadership from the University of North Carolina in Chapel Hill. Dr. Best Learn to Read, *her three-part series to teach reading to children, is available at the Krishna.com Store.*

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with "drama")

Yamarāja Dāsa

Welcome to England's first state-funded Kṛṣṇa-centered school, a state-of-the-art learning environment that nurtures Vaiṣṇava values.

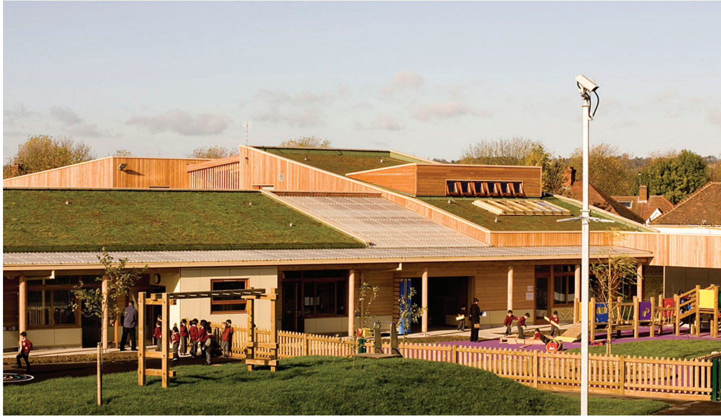
The Krishna-Avanti School

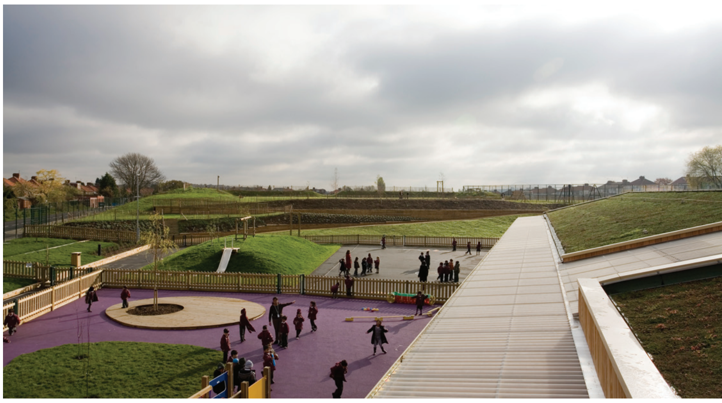
By Tattvavit Dāsa and Ūrmilā Devī Dāsī

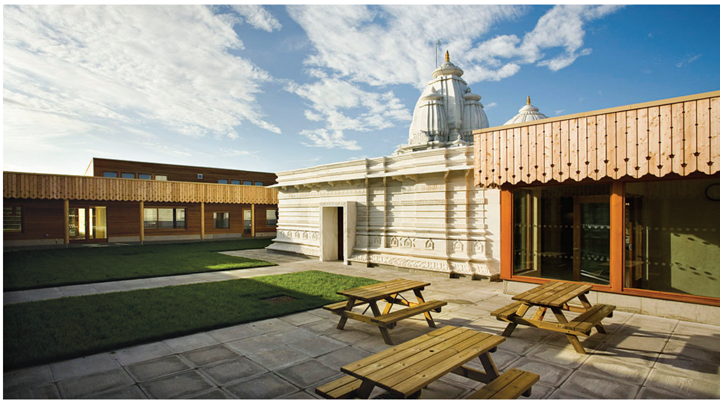
Photos by Peter Beal, David Crick, Danil Premgi, and Mansell Construction

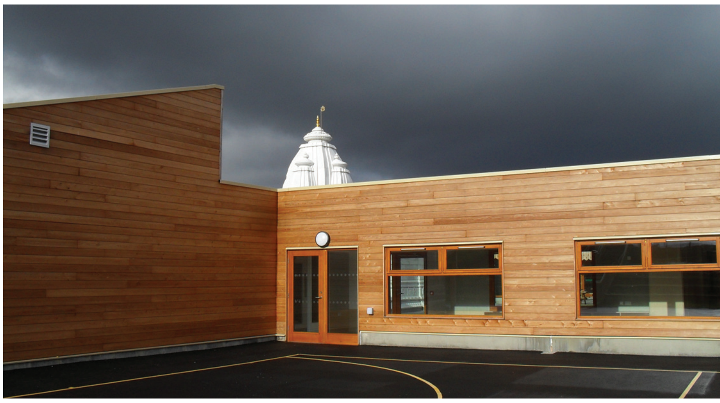
IN MANY PARTS of the world, parents must choose between free secular education and expensive religious-based schools. But now in Britain, as in Australia and New Zealand, the government meets the operating costs of schools run by all religious institutions (as a result of funding increases over the last fifty years, and a widening of the policy, since

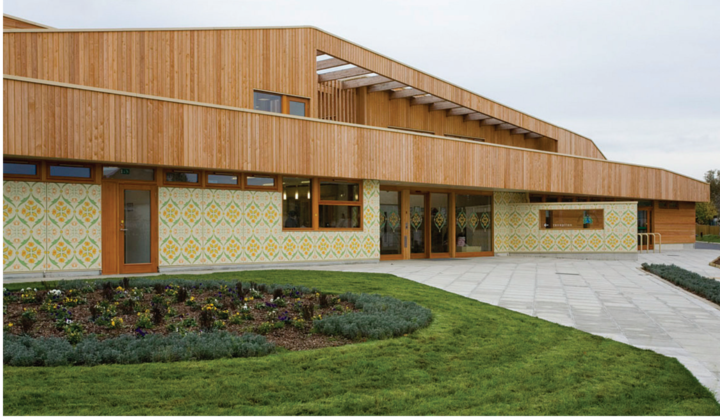
Though primarily government funded, Krishna-Avanti School (below and right) also required nongovernment sponsors, the main one being the Anil Agarwal Foundation.











1997, to include faiths other than Christians and Jews). This program allows children to learn regular school subjects in a cultural environment where the etiquette and some of the infrastructure are faith-based, without parents having to pay school fees on top of taxes. About seven thousand—almost a third—of England's schools are church or faith schools, yet until recently the followers of the sacred Vedic texts lacked a state-funded school. The run-up to one started in 2005. That year, the iFoundation, established by a few congregation members of Bhaktivedanta Manor in 2003 to create enterprises that embody and promote Vaiṣṇava values, won approval for a primary school that would have ISKCON, the Hare Kṛṣṇa movement, as its faith partner. The iFoundation's first four directors were Nitesh Gor (Navīna Kṛṣṇa Dāsa), Prashun Popat, Pradyumna Dāsa, and Upendra Kalan.

The resulting school, built in Edgware, a town in the northwest London borough of Harrow, is named Krishna-Avanti. The state contributed the majority of the construction costs; the rest came from voluntary aid. Completing the school reached a dramatic high point when a last-minute loss of private funding jeopardized the project, which required four million dollars (£2.5m) in voluntary aid. The iFoundation sought the assistance and guidance of the experienced Patron Council of Bhaktivedanta Manor, and together, within two days, they developed a strategy to safeguard the project. That included taking the risk of underwriting the financial shortfall while support was sought from congregation devotees and others. This typified the risks, sacrifices, and challenges that the many devotees involved in the project undertook. The experience certainly made the

To raise money for the school, members of the Bhaktivedanta Manor congregation took part in a sponsored mountain-climb called the Three Peaks Challenge (above and right). Hari Vaṁśa Dāsa (center of the photo above, with another devotee sitting on his lap), who inspired many people to come together for the walk and offered numerous years of service, passed away last year.

At the traditional ground-consecration ceremony (left), devotees install a deity of Lord Kṛṣṇa's expansion Ananta Śeṣa under the foundation of the temple.

iFoundation directors more appreciative of the great surrender, sacrifice, enterprise, and achievements of Śrīla Prabhupāda and his disciples.

In 2011, a second Krishna-Avanti primary school opened in Leicester. Soon a primary school will open in Redbridge and an "all-through" (primary and secondary) school in Harrow. That ISKCON is the faith partner for Britain's first Hindu schools means that the British government and the Hindu community recognize the spiritual path of loving devotional service to Kṛṣṇa, which the ISKCON devotees teach, as an essential and authentic branch of Vaiṣṇavism, the largest of several primary traditions that make up Hinduism.

What does the school's faith-based character mean for children? Naturally, the soul's eternal occupation of service, called *sanātana-dharma* in Sanskrit, is a fundamental feature of the school day. At the center of the new school building stands a temple built according to a Vedic architectural system, scaled down to three-quarters size for the children. The school day starts with *kīrtana* as the children observe Kṛṣṇa and His brother, Balarāma, on the altar. Kṛṣṇa and Balarāma attended school together long ago in Avanti (present-day Ujjain, India). The name Krishna-Avanti, which can be translated as "Kṛṣṇa in Avanti," is meant to inspire fondness for God and education.

The temple is made of Makrana marble, the same material used on the Taj Mahal. Two hundred Indians in the town of Makrana, Rajasthan, carved the marble before it was shipped to Edgware.

The temple's central location in the school led to huge challenges during the construction. Delays in India and the lack of suitable stone masons in the UK posed a logistical nightmare. The iFoundation wanted

to hire stone masons from India, but for them to get work visas, they needed to pass a competency test in English. So the iFoundation paid for up to ten of them to study full time, in the expectation that enough would pass. But all failed. Providentially, the iFoundation located UK-based stone masons to overcome this problem.

The Spiritual Element At Krishna-Avanti

Spirituality is present not only in the collective worship at Krishna-Avanti; it is woven into the National Curriculum the school teaches, and it influences far more than just the study of religion. Rāsamaṇḍala Dāsa, author of *The Heart of Hinduism,* a work used for religious education in Britain's schools, helped enhance the Krishna-Avanti syllabus by looking at what Vaiṣṇavism could add, such as its developed concepts of the inclusivity and equality of all beings and its emphasis on interactive and experiential approaches to education. Teaching children spirituality brings a sense of transcendent purpose to schooling and character formation. Although today's schools have programs to teach values, unfortunately for the students the schools emphasize careers and mundane opportunities. The Krishna-Avanti teachers know that when children receive an education steeped in spiritual values, they can become what Śrīla Prabhupāda describes as the best citizens: clean, honest, law-abiding, loyal, healthy, and industrious.

Evaluating the first Krishna-Avanti school, the Office for Standards in Education, Children's Services and Skills said, "The pupils' joy in coming to school is very evident and is demonstrated in their regular attendance, punctuality, first-class behavior, and sense of purpose. They play and work in total harmony and respond enthusiastically to their teachers. The pupils' spiritual, moral, social, and cultural development is outstanding."

Krishna-Avanti offers small group learning opportunities, experienced teachers, up-to-date technology, and pure vegetarian meals. Above, Ms. Allen (Nadīyā Maṇī Dāsī) captivates all.

Yoga practice, Sanskrit classes, music, dance, and drama lessons using Indian and Western styles and instruments, and pure vegetarian meals offered to Kṛṣṇa and Balarāma and eaten in the traditional Vedic way—sitting cross-legged on the dining-room floor—also set Krishna-Avanti apart from other schools.

How are controversies between science and faith dealt with at

Various play areas provide students with a choice of paved and natural surfaces (right and below).

Krishna-Avanti? The book *In Good Faith* provides a look at "schools, religion, and public funding" in the UK. The authors note that in science education the concept of God is sometimes challenged and found unscientific and irrelevant. In this scheme of things, all creatures lack a spirit soul and are the products of evolution. This view conflicts with the Vaiṣṇava view that God and the soul are at the heart of the beginning of the universe. So, like the schools mentioned in *In Good Faith,* Krishna-Avanti provides science teaching from its own perspective, staying true to the school's religious convictions and encouraging critical thought on scientific issues.

As for academic subjects, the students achieve excellent scores. In the National Curriculum tests (SATs) on Science, English, and Math, every Krishna-Avanti student in the age five-to-seven group exceeded the expected level, or national average.

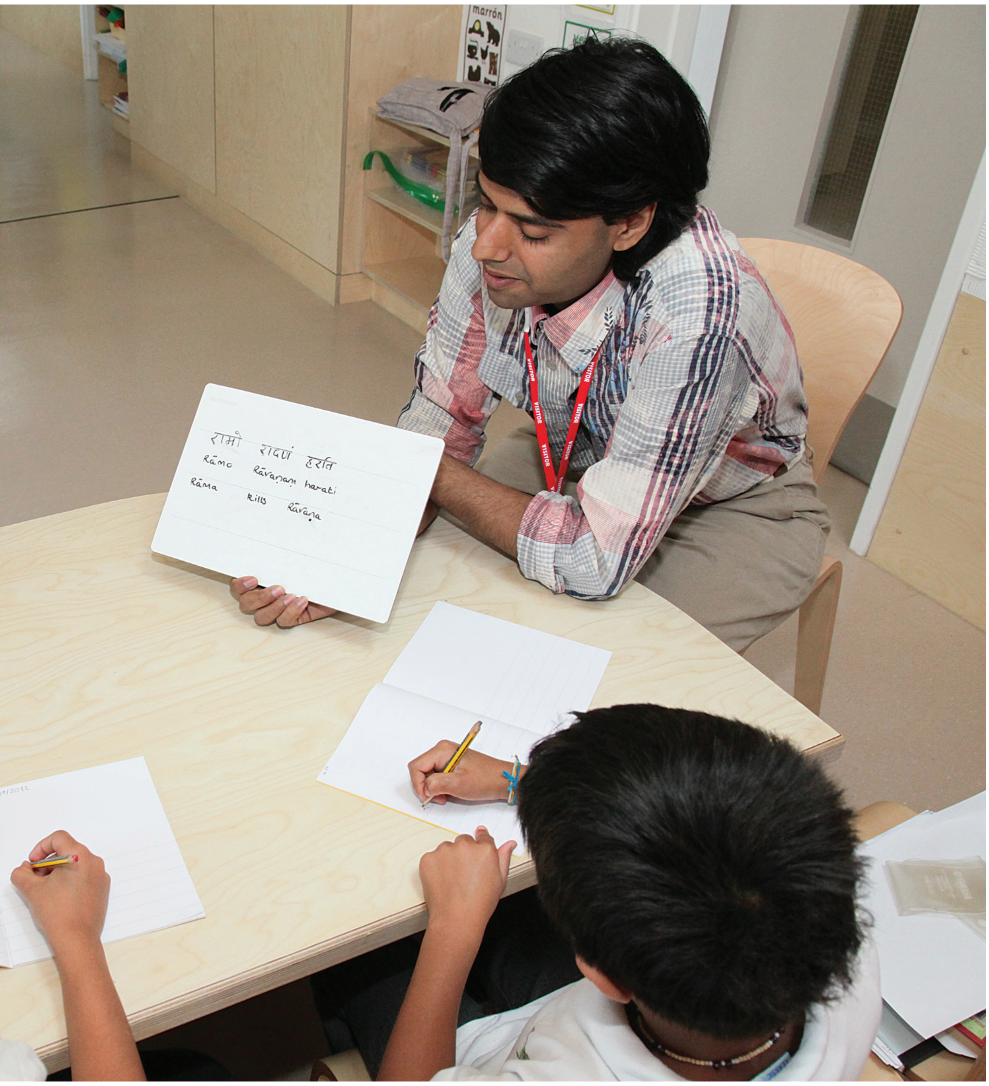
Sanātana-dharma, as the soul's nature, is a consciousness that spiritualizes many of the school's activities. The students learn verses from the *Bhagavad-gītā,* one of God's most blessed gifts to humankind, so that words like *karma* and *bhakti* slowly become familiar and loved and fill the children's imagination. Lord Kṛṣṇa says that souls should be mindful of Him, offer their love to Him, sacrifice for Him, and act out of reverence for Him—and promises that in this way they will come to Him, since they are dearly loved by Him.

In the commentary to his translation of the *Bhagavad-gītā,* Graham Schweig (Garuḍa Dāsa) writes that the ultimate goal for souls is to attain a state of full-heartedness—wherein one offers one's heart in uninterrupted, unconditional love in response to God's yearning to love us. Kṛṣṇa pronounces this yearning as *iṣṭo 'si me dṛḍham iti:* "You are so much loved by Me!" (Bg. 18.64) God seeks humanity and passionately loves souls.

Deep spiritual awareness and attention are the ultimate purpose for Krishna-Avanti to include traditional rituals, Sanskrit study, and regular subjects infused with the vision of *bhakti,* the soul's loving devotional service to Kṛṣṇa.

Focus on Attention

Rupesh (Rūpeśvara Gaurāṅga Dāsa), a devotee inspired by the



school's spiritual ethos to teach there, took thirty students to the computer room to look up images of Kṛṣṇa and write sentences about what Kṛṣṇa wears. Later, he explained to them why they have to listen and pay attention. The call for children to pay attention is heard repeatedly in schools everywhere, but at Krishna-Avanti it could be said that there's a deliberate spiritual motive behind it. The call to "pay attention" commonly invokes thoughts of dutiful and reluctant obedience more than inspired motivation. Normally it is a stern plea for the learners to refocus and accomplish a task at hand, which usually is the accumulation of knowledge required to pass tests.

But in a higher sense, paying attention can invite in—and enable children to receive—what is outside them or transcendentally beyond them. This is not a totally new concept in the West. The educational philosopher and activist Simone Weil wrote, "The only serious aim of schoolwork is to train the atten-

Sanskrit class (left) and physical education (below) are parts of the well-rounded curriculum.

tion."* She taught school in the 1930s, and her book *Waiting for God* contains an essay called "Reflections on the Right Use of School Studies with a View to the Love of God." Reading the *Bhagavad-gītā* had a great influence on her work and even inspired her to learn Sanskrit. In her book, she elaborates on the link between attention and education. All school subjects, she maintains, should be directed to the development of the faculty of atten-

The Mayor of Harrow, Councilor Mrinal Choudhury, from West Bengal, visits the school (above). Mrs. Naina Parmar (Nandarāṇī Dāsī), the first head teacher, and Rupesh Hirani look on. Scenes from Kṛṣṇa's life (right) play out along the base of the temple dome.

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*"Altering Habits of Attention in Education: Simone Weil and Emmanuel Levinas," by Claudia Eppert, in *Spirituality and Ethics in Education,* edited by Hanan Alexander, Sussex Academic Press, 2004.

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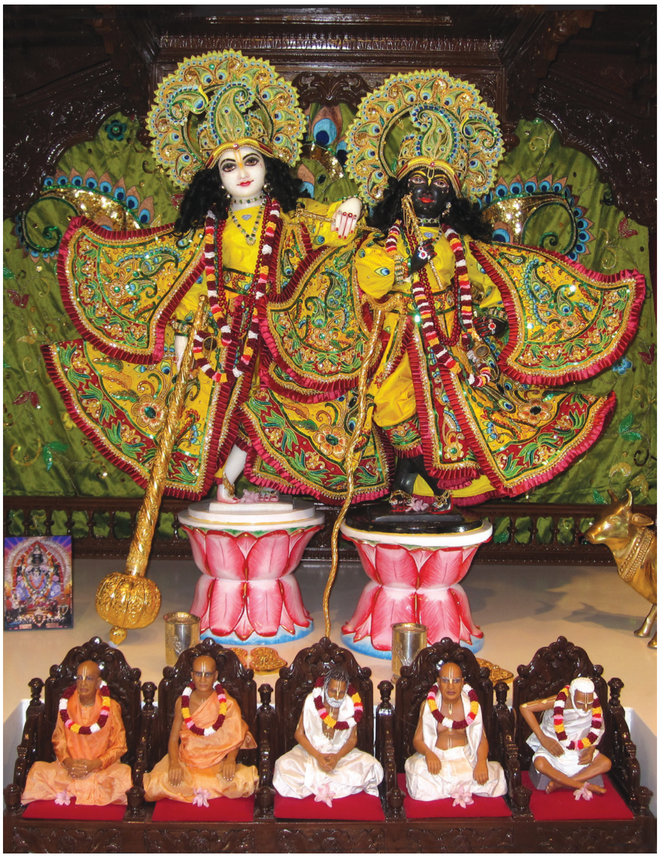
tion, because it leads to spiritual growth and dialogue.

She understood Kṛṣṇa's teaching that expressions of our willful intentions are manifestations of ego. The ego's dominant life-project is to secure and establish the sovereignty of "I" and "mine," to seize and possess the world for oneself. To affirm their own significance, people want the good things of life. Fearing a void, they want to have their investments confirmed through externally endowed rewards such as wealth and prestige.

The highest form of paying attention is to focus on God and thereby nurture a sacred longing for Him. And while thus focused, one prepares oneself to accept ser-



On the temple altar (left), Śrī Śrī Kṛṣṇa-Balarāma preside over the school. Below, students begin the day with the Vaiṣṇava practice of chanting the holy names.

A Visit from The Queen

ON MARCH 29, Her Majesty Queen Elizabeth II and Prince Philip, the Duke of Edinburgh, visited Krishna-Avanti Primary School at the invitation of the Harrow Council. They visited Harrow because of the diversity and inclusiveness of the local community. The Krishna-Avanti school represents this, being at the heart of the community, and had also won important ecological and architectural awards.

This is Her Majesty's Diamond Jubilee, her sixtieth year on the throne. Therefore the music and dance performances for her included the debut of a special fanfare written for the jubilee.

The Mayor of Harrow, Councillor Mrinal Choudhury, from West Bengal, was the first to be presented to the royalty outside the school entrance. Nitesh Gor (Navīna Kṛṣṇa), chairman of the school's board of governors, guided the royal party during its one-hour visit.

Nina Rajarani (MBE), her daughter, Ashwini, and her company of female dancers performed first for the Queen. At the conclusion, the smiling Queen asked Nina about the inter-generational feature of the dance, which included young girls, teenagers, adults, and mature ladies.

Peter Beal (4)

Next, twenty-five Krishna-Avanti students, neatly flanking the altar, sang a Bengali hymn and the Hare Kṛṣṇa mantra for the seated Prince and Queen.

The royal couple then stood to unveil a tapestry, designed and woven by the Dovecot weavers of Edinburgh. This is Dovecot's centennial, and last summer in a new initiative some weavers worked in India with the Crafts Council of West Bengal. The tapestry, a gift to Buckingham Palace commemorating the school's place in the celebration of the Diamond Jubilee, shows Śrī Caitanya Mahāprabhu inspiring animals to dance and chant together in love of God.

Śrutidharma Dāsa, the temple president of Bhaktivedanta Manor, described this miracle to the Queen by saying that chanting and dancing and surrendering the heart to God brings peace beyond bodily differences and designations. The children had also chanted a verse about developing humility, tolerance, and respect for others as the means of constantly chanting God's names, and Śrutidharma informed the Queen that the school runs on these principles.

Queen Elizabeth responded, "Isn't that wonderful!"

Clockwise from top left: Queen Elizabeth arrives at Krishna-Avanti; the Queen unveils a tapestry of Lord Caitanya while (left to right in photo) Anil Agarwal, Navīna Kṛṣṇa Dāsa, and Śrutidharma Dāsa watch; students sing the Hare Kṛṣṇa mantra in front of Kṛṣṇa-Balarāma; Navīna Kṛṣṇa, the Queen's host for the tour, accompanies her into the temple.

vice to God along with an ethical responsibility toward His creatures. More valuable than an egoistic pursuit of prestige and possessions is learning to be humble, compassionate, and understanding. These qualities can be realized by devotion to a spiritual path, beyond the limitations of egotistically thinking, "I am this body."

Krishna-Avanti takes the insight of Western educational philosophers to its ultimate conclusion by training a child to pay attention to and serve God, opening the child to grace and the source of a higher intelligence. So attention is not simply a discipline of concentration or attending to the task at hand, but the "orientation of all that the soul is capable of toward God," as Weil wrote.

Śrīla Prabhupāda expressed a similar thought in a letter: "A surrendered devotee sees that everything is part of Kṛṣṇa's plan and that whatever is meant to be, I am doing that; so let me do it with my full attention to every detail, let me become absorbed in such service, never mind what it is; let all other considerations be forgotten and my only desire be to do the best thing for Kṛṣṇa's pleasure alone. That is the advanced stage of understanding devotional service."

One of the Greenest Schools in Britain

An innovative aspect of the school in Harrow is the ecological harmony of the building and school grounds. Designed by the architectural firm Cottrell & Vermeulen, it was the greenest school in Britain for several years according to BREEAM, the world's leading design and assessment method for sustainable buildings. Rancora Dāsa, a senior British devotee, acted as a consultant on architecture and sustainability. Krishna-Avanti became one of *The Telegraph's* top ten buildings of 2010 and the Harrow Heritage Trust Building of the Year that same year.

Unlike most schools in Britain, Krishna-Avanti recycles rainwater. It also pumps water two hundred feet below ground level to warm it for under-the-floor heating, which achieves a seventy-percent savings on heating bills. And it has computerized building-management systems that control the rooms' lighting, temperature, and air circulation. Each classroom is a state-of-the-art educational environment equipped with a computer-interactive whiteboard. Play areas offer a variety of options: indoor and outdoor, covered and open-air, hard and soft surfaces.

To insulate the building, the roof is planted with sedum, a fleshy-leaved plant with star-shaped flowers. The solution to the school site's poor drainage is to collect the water next to the school in a pond that can double as an outdoor study habitat. The school grounds also include a wildlife garden, an amphitheater, both grass and all-weather playing fields, and flower and vegetable gardens for outdoor learning.

Naturally there is a waiting list to get into the school. For every place, there are five or six children whose parents want them enrolled. Krishna-Avanti provides an opportunity to see that Vaiṣṇavism is complex, offers solutions to the human condition, and has broad applications to mainstream society. ✿

Tattvavit Dāsa recently co-edited A Living Theology of Krishna Bhakti, *by Tamal Krishna Goswami, published by Oxford University Press in New York this summer.*

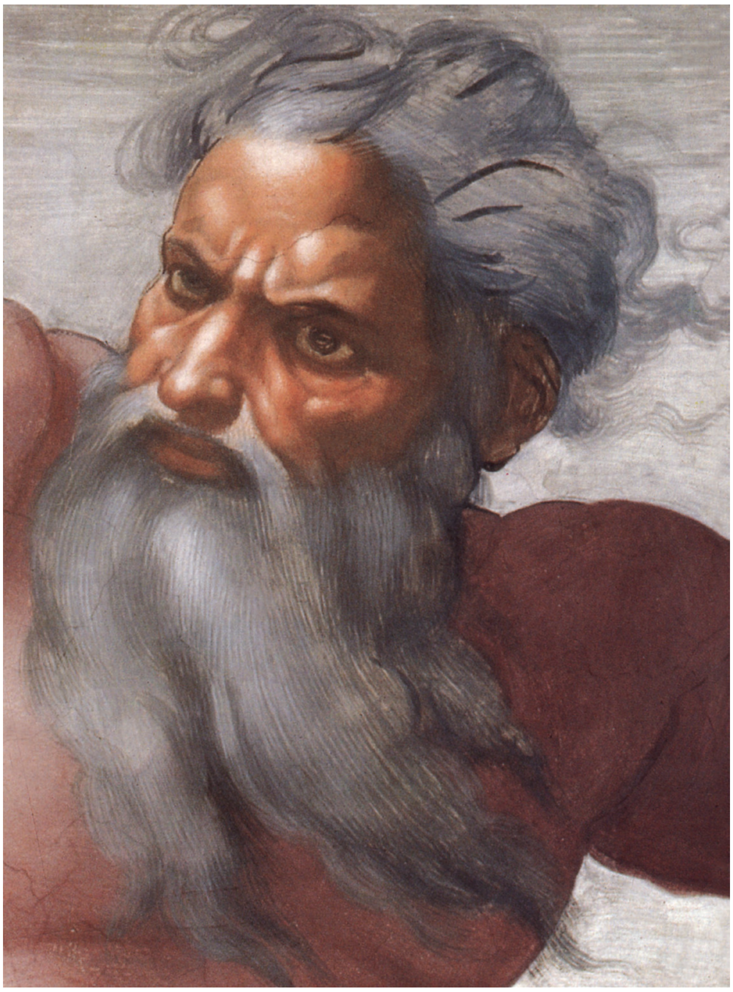
Ūrmilā Devī Dāsī has a Ph.D. in education from the University of North Carolina at Chapel Hill. She is an associate editor of Back to Godhead, *a visiting lecturer at Bhaktivedanta College, and a member of the Sastric Advisory Council to ISKCON's Governing Body Commission. She acted as an educational consultant to the iFoundation in developing the Krishna-Avanti Primary School.*

iFoundation is recruiting teaching, leadership, and support staff for all its schools. Contact ifoundation108@gmail.com.

KṚṢṆA
THE FRIENDLY GOD

Learning about Kṛṣṇa solves problems created by both polytheism and a vague monotheism.

By Karuṇā Dhārinī Devī Dāsī



Detail from the ceiling of the Sistine Chapel by Michelangelo

MY FRIEND JYOTI told me that when she was a child growing up in Mumbai she went to temples with her parents to worship a variety of gods.

"I did not know which one to worship most. I remember my childhood anxiety. I worshiped them all to avoid making insult."

I laughed to hear her say this. Yet my own experience of religion was no less perplexing. Every Wednesday morning in our school chapel we sang in loud chorus:

"Sinner, do you love my Jesus? Sinner do you love my Jesus? Sinner do you love my Jesus? . . . We're soldiers of the Lord! If you love Him why not serve Him? . . . Soldiers of the Lord!"

At Light and Life Christian Day School there was no concept of gods in the plural sense except for "Thou shalt not have any other gods before Me" in the Ten Commandments. We knew nothing but exclusive monotheism.

Meanwhile Jyoti was a product of a broad polytheism.

She told me that one day she found the words to ask her Mom, "Couldn't one of the gods be the best?"

Artists in the West have typically depicted God as a stern old man, but the Vedic scriptures reveal God to be ever-youthful Kṛṣṇa, the reservoir of love, beauty, and compassion.

Painting by Puṣkara Dāsa

“Yes, Jyoti, ultimately one of them must be the best.”

“Then which one?”

“That I am not sure of,” her mother replied.

Jyoti was looking for one personal God who would be most worthy of her trust and affection. Worshiping the gods to get blessings did not appeal to her.

While Jyoti in her childhood became interested to find out who was God, I was hurting for answers to different questions: Would the God described by my Christian teachers ever forgive my parents and nearly everyone I knew who drank alcohol, used swearwords, or smoked cigarettes? Would my family ever surrender to God before it was time for them to go to hell? Was it my duty to convince them about God?

I guess Jyoti and I had similar problems. I had the God problem, and she had the gods problem.

“I liked Kṛṣṇa because He seemed to be always enjoying His pastimes and was a good dancer. But I did not take Him so seriously.”

Search for the Supreme

Jyoti began to read many stories about the different demigods. Indra is celebrated as the king of heaven, so she thought he might be supreme. But he was always in trouble, making mistakes or fighting horrible battles. And there was no Indra deity on any altar in the temples.

“I very much liked Śiva and Gaṇeśa,” Jyoti told me. “In my mind I saw them as always meditating, so serious in their spiritual practice. And I liked Kṛṣṇa because He seemed to be always enjoying His pastimes and was a good dancer. But I did not take Him so seriously. He was just the friendly god.”

One day when she was in college, Jyoti’s professors quickly went home and the whole school closed down because everyone wanted to witness a reported miracle. A deity of Gaṇeśa in a Mumbai temple was apparently drinking milk. When offered to him on a spoon, it vanished.

She recalls, “My friends and I went to all the temples to try to witness a similar event, more out of curiosity than worship. We were not especially looking for God. Around then my family began to frequent a large temple in Mumbai with multiple altars and dozens of gods in all directions. I was overwhelmed. Then my family told me this was not even all of them. There are thirty-three million demigods in control of all of our affairs.”

“Why must there be so many of them?” I asked my family.

“They told me each one is necessary to manage the many departments—the sun, the moon, the water we drink, the air we breathe, our savings, our health. By then I was a college student. I began to think, ‘There has to be a controller of all of that. In any grand organization there is a leader who is leading the team, the head person.’”

Jyoti Finds Kṛṣṇa

Jyoti was on to something. *Śrīmad-Bhāgavatam* (10.87.28) states: “The demigods and material nature herself offer the Lord tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of the Supreme.”

Jyoti saw some *Mahābhārata* movies and started to notice Kṛṣṇa.

“He was very cleverly controlling everything to bring about success for His friend Arjuna. At first I thought He was tricky—I did not trust Him—but I noticed He would never do anything to interfere with His devotees’ vows and oaths.

“I met Kṛṣṇa devotees and started to read *Bhagavad-gītā As It Is,* with Śrīla Prabhupāda’s commentaries. Eventually I came to realize that Kṛṣṇa may seem tricky but He is like that to uphold dharma and to respect the free will and desires of every living being. He does not need to barter with us to give us some material reward, because our relationship with Him is never material. He is only looking toward our spiritual progress. Only God is like that. That is the God I love.”

Jyoti soon married, moved to the U.S., and began worshiping and serving Kṛṣṇa at the Hare Kṛṣṇa temple in Los Angeles.

“Hearing and chanting about Kṛṣṇa and His pastimes is very satisfying to me,” Jyoti said. “Śrīla Prabhupāda explains that you can judge a thing by its result. Just as a hungry person knows after eating that his stomach is now full and feels satisfaction, when we hear about the pastimes of Kṛṣṇa—the most amazing, merciful Lord—our need for a relationship with God is fully satisfied.”

Jyoti’s problem was solved. The *Bhagavad-gītā,* a perfect, complete guide for the Vedic system of worship, described for her one God, Kṛṣṇa, as the ultimate beneficiary of the worship of the various demigods.

“As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity. Endowed with such faith, he endeavors to worship a particular demigod and obtain his desires. But in actuality these benefits are bestowed by Me alone.” (*Bhagavad-gītā* 7.21, 22)

How My God Problem Got Worse

There are no demigods in Christianity, although there are plenty of angels, messengers, prophets, and patriarchs. And in the Old Testament we see God interacting with human beings. For example, God loves Abraham, but He chooses to test him by not allowing his wife to conceive a child until they are nearly one hundred years old. Abraham's children lead decadent lives in the infamous cities of Sodom and Gomorrah. Abraham repeatedly warns the inhabitants of the cities to give up their bad ways. God Himself tells Lot, Abraham's nephew, to leave there and not look back. Lot's wife sentimentally looks back, and God instantly transforms her into a pillar of salt. Later, God communicates with the wise leader Moses through a burning bush. Moses climbs to the top of a mountain and receives a stone tablet with God's commandments on it.

There were plenty of voices from the sky and inflicted hardships such as pestilence and famine. Shadrach, Meshach, and Abednego nearly burned in God's furnace test for them. Daniel was made to survive the lion's den. Adam and Eve had to fall from paradise. As a kid I sometimes thought God could not be friendly because man was never going to be worthy.

Then there was Jesus—thank God for Jesus! With his beautiful face and flowing hair, his eyes full of compassion for human suffering, he made up for it all. God his father was full of tests for you and a hell-sender with no face, a commander in the sky, but Jesus somehow made God seem nice, too. He had a son who wanted to help us and even die for us. Hearing the beautiful stories about Jesus from teachers who adored him made me develop a strong affection for him. I read the passages of his appearance in Matthew and Luke over and over again.

My childhood intelligence began to grow, and my love for Jesus' pastimes remained sweet. But when I entered public school, I took up Darwinian ideas and became agnostic for the sake of fitting in. I put Jesus and God in the background, though I knew I would miss them. I was embarrassed about where to put my love. I stopped singing hymns and going to church.

I believed that God was inseparable from me, but I was trying to see if I could deny that, and I suffered greatly. I had no spiritual guide. Nine years later I ran across devotees with information about Kṛṣṇa and Lord Caitanya at several ISKCON Rathayātrā festivals. I had good friends at the temple who repeatedly invited me to try the delicious vegetarian food offered to Kṛṣṇa, called *prasāda.*

Slowly I began to see that learning about Kṛṣṇa and His instructions and associating with devotees would save me from my connection to people with bad habits. By chanting the great mantra for deliverance—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—my faith in God revived and I felt protected. I felt like I was recovering from a long illness.

The great saints and spiritual masters described in the pages of the *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* have Kṛṣṇa

(*please turn to page 55*)

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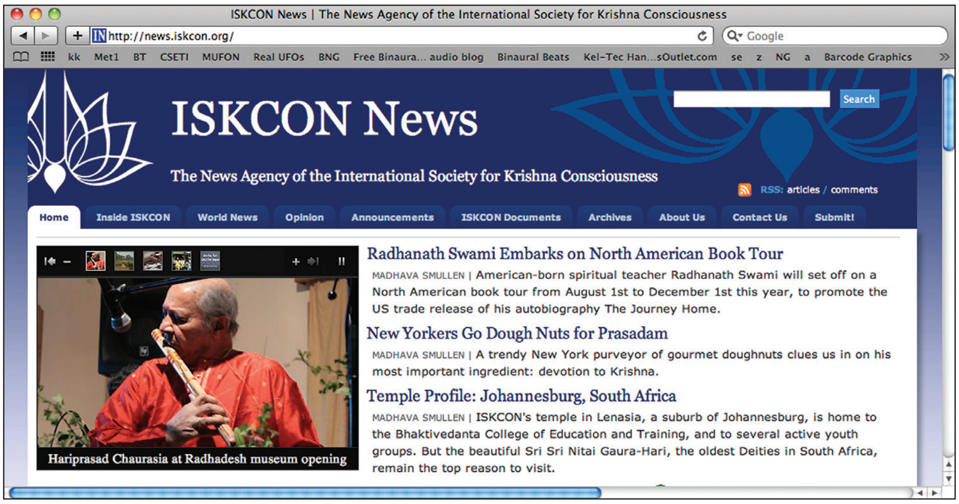
The Internet is the ideal place for timely news, and ISKCON.com, run by ISKCON Communications, maintains an active news page. So whether you want to see what's happening in ISKCON or have some news to report, log on to www.news.ISKCON.com.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Hariprasad Chaurasia at Radhadesh museum opening

Radhanath Swami Embarks on North American Book Tour

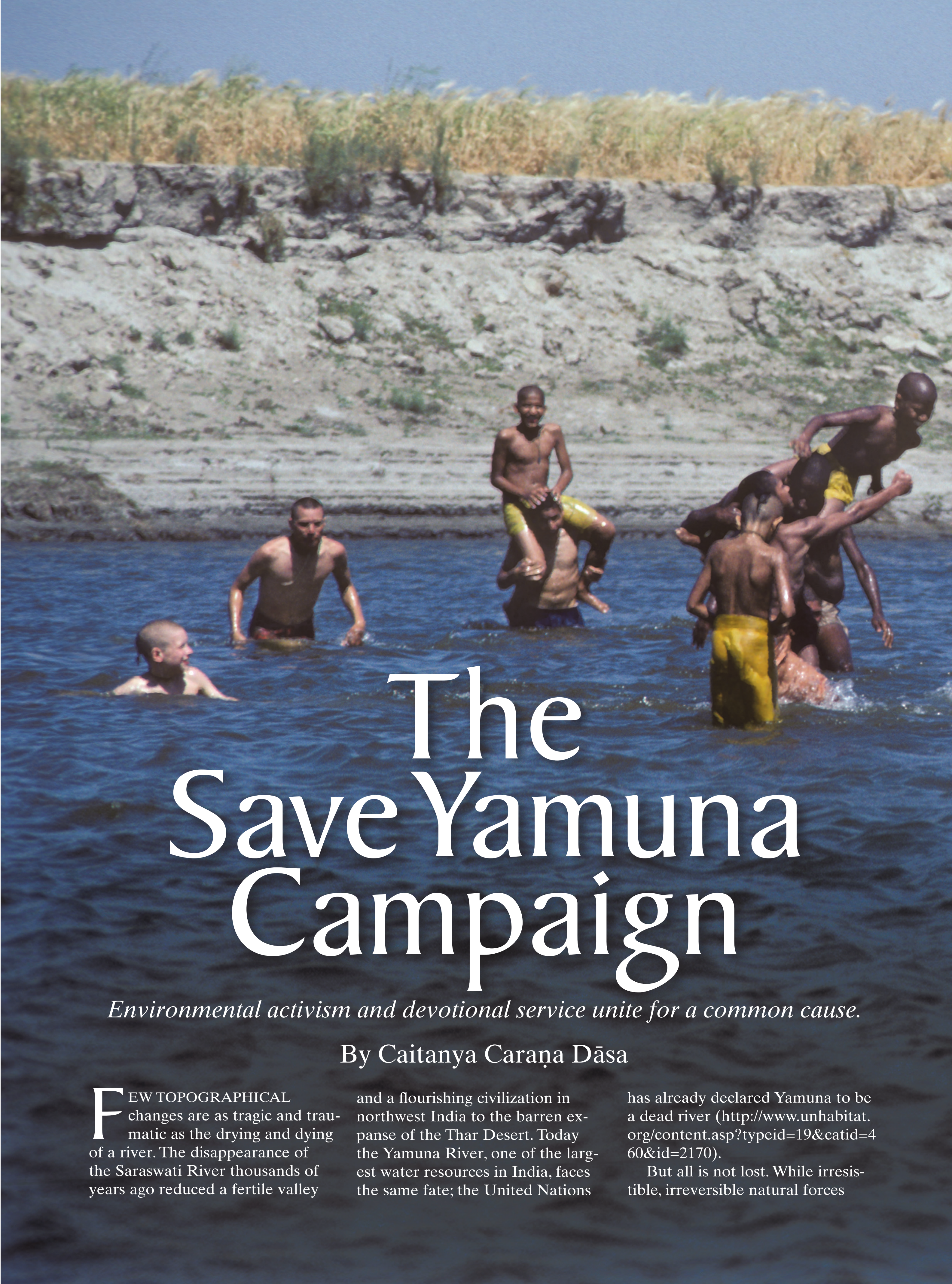
MADHAVA SMULLEN | American-born spiritual teacher Radhanath Swami will set off on a North American book tour from August 1st to December 1st this year, to promote the US trade release of his autobiography The Journey Home.

New Yorkers Go Dough Nuts for Prasadam

MADHAVA SMULLEN | A trendy New York purveyor of gourmet doughnuts clues us in on his most important ingredient: devotion to Krishna.

Temple Profile: Johannesburg, South Africa

MADHAVA SMULLEN | ISKCON's temple in Lenasia, a suburb of Johannesburg, is home to the Bhaktivedanta College of Education and Training, and to several active youth groups. But the beautiful Sri Sri Nitai Gaura-Hari, the oldest Deities in South Africa, remain the top reason to visit.



The Save Yamuna Campaign

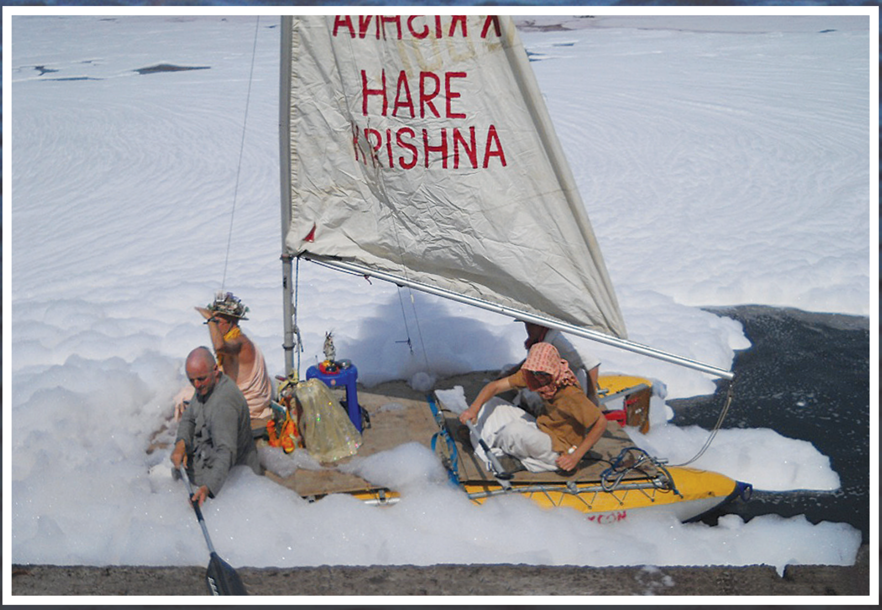
Environmental activism and devotional service unite for a common cause.

By Caitanya Caraṇa Dāsa

FEW TOPOGRAPHICAL changes are as tragic and traumatic as the drying and dying of a river. The disappearance of the Saraswati River thousands of years ago reduced a fertile valley and a flourishing civilization in northwest India to the barren expanse of the Thar Desert. Today the Yamuna River, one of the largest water resources in India, faces the same fate; the United Nations has already declared Yamuna to be a dead river (http://www.unhabitat.org/content.asp?typeid=19&catid=460&id=2170).

But all is not lost. While irresistible, irreversible natural forces

Photo by Yamarāja Dāsa



Dinesh Warungase

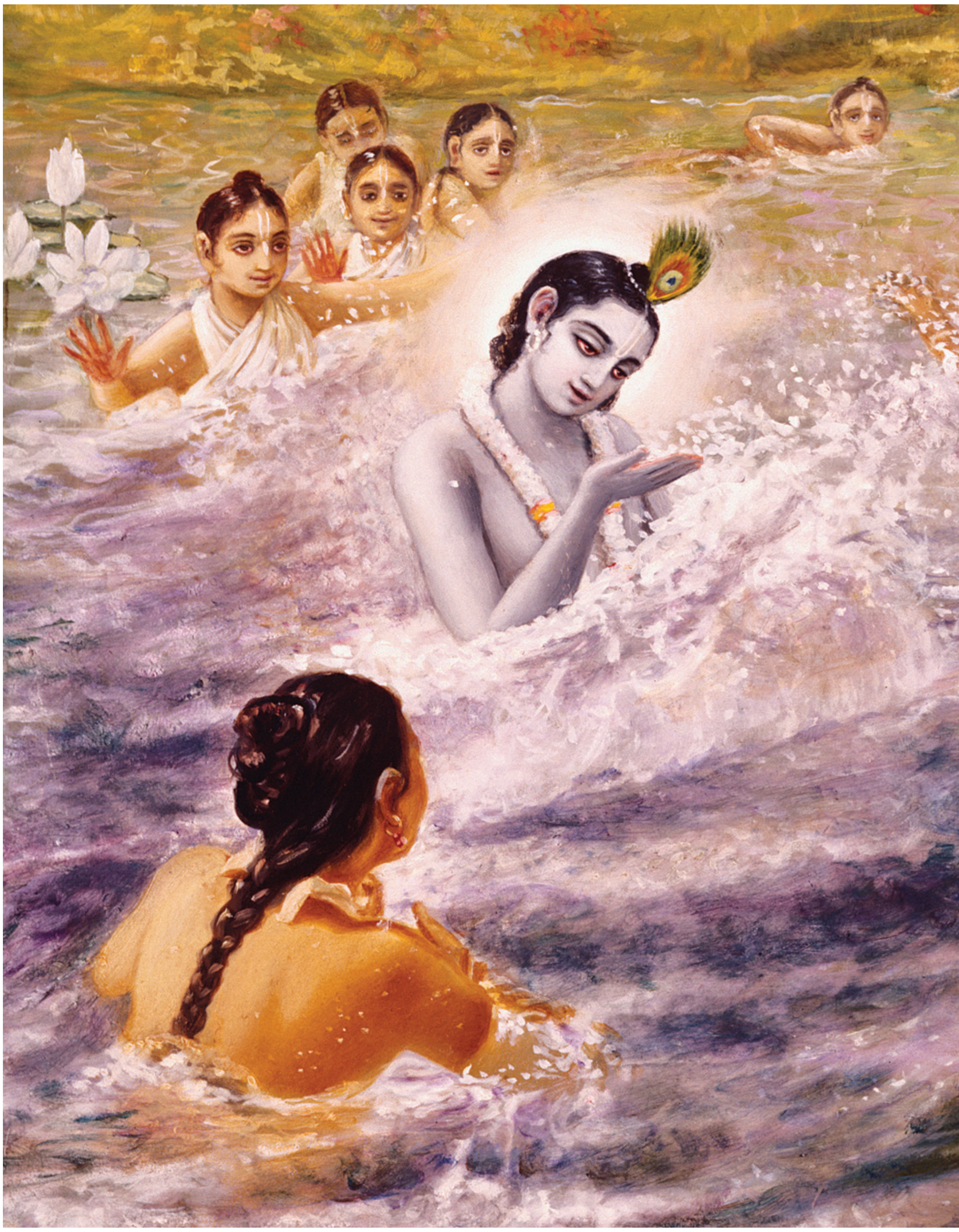
Back in 1984, boys from the Bhaktivedanta Swami International Gurukula played in the relatively clean Yamuna River in Vrindavan. Today, scenes of pollution like this one in Noida, near Delhi, are common.

erased the Saraswati from the world map, resistible, reversible human influences are causing the lethal damage to the Yamuna River. And there's reason to hope for a beneficial change in the human influences. Environmentalists value the Yamuna as a precious natural resource, and devotees of Lord Kṛṣṇa honor her as an indispensable devotional treasure in whose water Kṛṣṇa sported. Therefore, the campaign to save the Yamuna has the potential to unite environmentalists and devotees on a common platform.

The Death of a River

Devotees see the river Yamuna not just as a water body but as an eternal spiritual goddess who supports and participates in Lord Kṛṣṇa's pastimes when He comes

During Lord Kṛṣṇa's time in Vrindavan, the Yamuna River was one of the main settings for His transcendental pastimes with the cowherd girls, His most intimate devotees.



to earth. The *Śrīmad-Bhāgavatam* details many of the pastimes Lord Kṛṣṇa performed in her waters and on her banks. The Tenth Canto of the *Bhāgavatam* contains many descriptions of the beauty of the Yamuna, as in 10.22.37: "The cowherd boys let the cows drink the clear, cool, and wholesome water of the Yamuna. O King Parīkṣit, the cowherd boys also themselves drank that sweet water to their full satisfaction."

For devotee-pilgrims who have been visiting Vrindavan for centuries, the flowing Yamuna has flooded the mind with remembrances of the Lord. She is a merciful mother who bestows blessings of devotional service and a potent purifier who cleanses the heart of contaminations. Śrīla Rūpa Gosvāmī depicts charmingly this multi-faceted glory of the Yamuna in his *Stava Mālā:* "Sprinkling a single drop of her water on oneself destroys the reaction of the most heinous crimes. She increases the flow of confidential devotional service for Nanda-nandana [Kṛṣṇa] within one's heart and blesses everyone who simply desires to reside on her banks. May Yamunā Devī, the daughter of Sūryadeva, always purify me." Śrīla Prabhupāda echoes the importance of the Yamuna in his purport to the *Śrīmad-Bhāgavatam* (6.5.28): "Bathe in the Yamuna, chant the Hare Kṛṣṇa mantra, and then become perfect and return back to Godhead."

An article in the New Delhi *Hindustan Times* (June 23, 2010) reported the agonizing experience of a sixty-two-year-old man who had a lifelong habit of starting every day with a bath in the Yamuna, in keeping with a tradition that extends far back into history. For the past seven months, he had been forced to discontinue this traditional dip "because for a 100-km stretch between Delhi and Saharanpur district in western Uttar Pradesh, the Yamuna has disappeared. Only miles and miles of sand remain." A photo accompanying the article showed the empty riverbed being used as a roadway for trucks. For this man "who now bathes at home, the drying of the river he once worshipped is a personal tragedy. 'The death of the Yamuna here is like a disaster in my life,' he said in a choking voice."

The disheartening implications of the Yamuna crisis and the heartening networking of environmental and devotional groups in the campaign to save it have been analyzed by Professor Dr. David Haberman (aka Sri Prem Das), Department Chair, Religious Studies, Indiana University, Bloomington, in his book: *River of Love in the Age of Pollution: The Yamuna River of Northern India.* I draw from his book as well as from other relevant sources in this article.

Sources of the Yamuna Crisis

Two primary factors—depletion and pollution—have caused the Yamuna crisis.

Depletion: According to the Government of India statistics, the Yamuna provides water to a massive hinterland of 366,223 square

Detail from a painting by Yaḍurāṇī Devī Dāsī

kilometers in several states of northern India. Like many other Indian rivers, the Yamuna gets depleted in the non-monsoon season. But what brings matters to the tipping point of crisis is the indiscriminate and excessive human intervention in its flow. Along its long path, multiple dams divide the Yamuna during the non-monsoon season into four segments. At these dams, almost 97% of the water is diverted to local towns and farmlands, with only a trickle left for going downstream. This trickle dries up within a few kilometers, after which the riverbed turns into a dry patch of land. One mortifyingly large patch of almost 100 km lies between Saharanpur and Delhi, as mentioned in the newspaper article.

Pollution: If the river gets depleted to the point of drying out, then how does it continue on?

With polluted water.

It gets refilled with town runoffs and effluents, farm discharges, industrial effluents, and incidental ground water. Moreover, all the towns and villages adjoining her, including the national capital, Delhi, dump partly treated or untreated sewage into her, resulting in high contamination levels.

To be considered potable, water must have a BOD (biological oxygen demand, in mgs per liter) not exceeding 3. But the BOD of the Yamuna water has measured about 51 during the monsoons and as high as 103 during the non-monsoon periods. Additionally, lead and other heavy metals, like iron and zinc, together with pesticides, arsenic, and NDM 1 (a gene immune to all known antibiotics) are also present in the water in a quantity way beyond the maximum acceptable limits.

The magnitude of this depletion-cum-pollution is so alarming that the Central Pollution Control Board of the Government of India has declared that there is not a drop of natural river water in the Yamuna at Vrindavan (http://www.unhabitat.org/content.asp?typeid=19&catid=460&id=2170).

Devotional Dynamism

How can devotees reconcile the conception of Yamuna as a goddess with the perception of Yamuna as a dying river with depleted and polluted water?

The reconciliation comes by understanding the dynamics of how and why the divine manifests in the material realm. To understand these dynamics, let's consider the example of a deity. The all-powerful Lord Kṛṣṇa appears as a deity to give us an opportunity to remember and serve Him. Yet when ignorant or malevolent people under the grip of iconophobia threaten to harm the deity, devotees don't rest apathetically with the presumption that nobody can harm Kṛṣṇa; they rise proactively with the conviction that it is their responsibility to protect the deity. They see this situation of protecting the deity form of the Lord as an exceptional service-opportunity provided by the Lord, who is always their protector. In fact, the resourcefulness and courage exhibited by devotees in medieval India to "rescue" the deities of Vrindavan from fanatical Muslim emperors like Aurangzeb are inspirational for all generations of devotees.

A similar "rescue" operation is needed today for the Yamuna River. At a spiritual level, the goddess Yamuna is beyond being harmed by any material phenomena. Yet at a material level, when the river is being polluted devotees see the situation as an opportunity to protect their mother-goddess who has nourished them for centuries.

What Needs to Be Done?

Several practical and feasible measures can minimize and even reverse the crisis. Let's look at one measure to counter each of the two factors that have caused the crisis:

Depletion: Implementing policies for sustainable water-resources management can counteract the Yamuna's depletion. An Allahabad High Court order (in response to PIL no. 4003 of 25 January 2011), in the case of *Ganga Pollution v. The State of Uttar Pradesh,* states, "Not more than 50% of the water should be drawn from the river at any given place." If this order is extended to the Yamuna, then depletion will be tackled at its roots.

Pollution: Redirecting the pollutants presently being dumped into the Yamuna can counteract the Yamuna's pollution. Partially or fully treated town effluent, though deleterious for river waters, can serve as a major source of water and nutrients for farmlands. So if a canal is constructed to divert most of Delhi's sewage into the Agra canal, then the Yamuna can be saved from pollution and the Agra area can be provided farm-water. Such a redirection using canals has already been successfully implemented for the effluents from Kolkata that were earlier going into the Hooghly.

Many other measures need to be adopted, but the example of these two major measures underscores what is essential for implementing any major measure: political will.

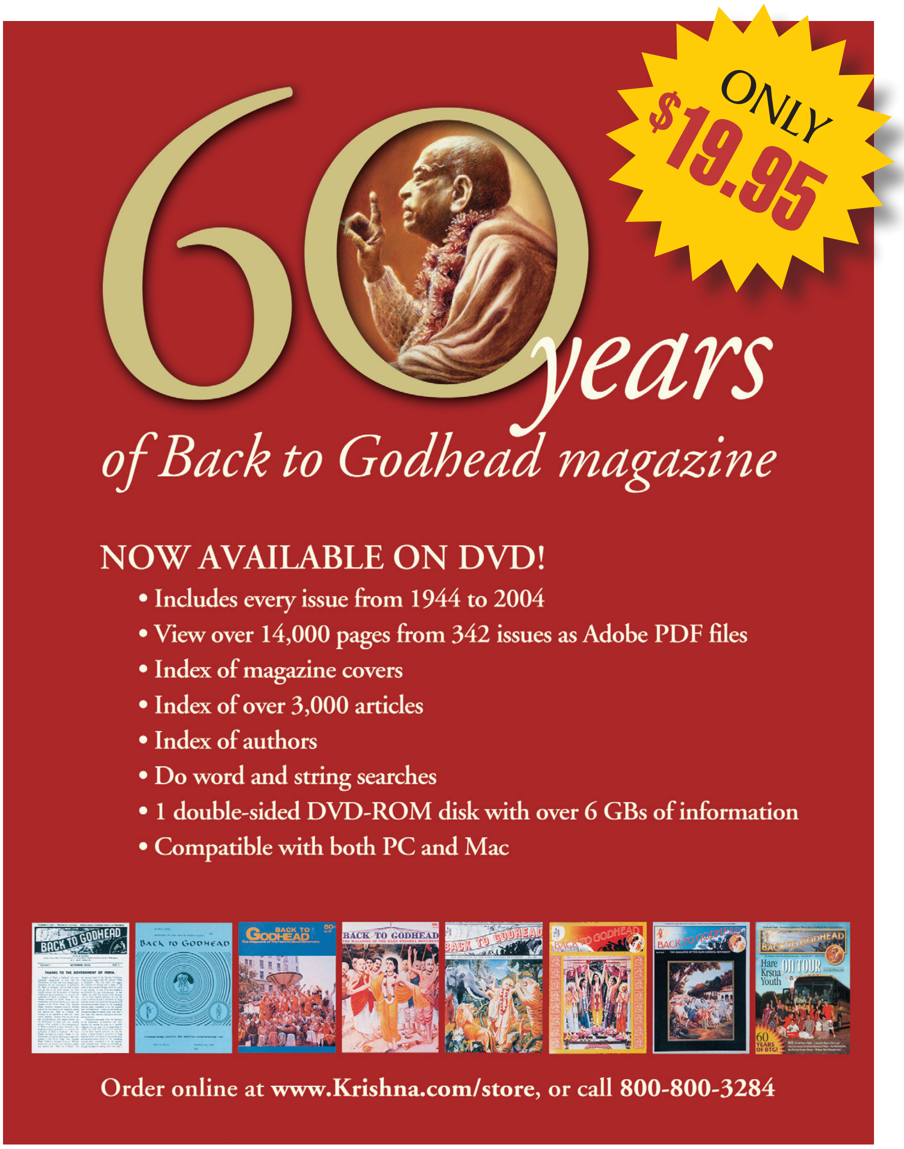
What Can We Do?

In a democratic country, mass mobilization can significantly, even decisively, influence the political will. And it is here that the joining hands of the environmentalists and the devotees can play a vital, even critical, role. In fact, this role is already being played, as explained by Dr. Haberman:

> As devotional service to Yamuna Maiya, educational programs have been launched, clean-up days have been scheduled, boatmen have been organized and enlisted in restorative work, and PILs have been filed in the courts, resulting in sewage treatment plants being built, polluting industry shut down, and minimum flows established for river health. Such work—which already exists and is enacted as loving service to Yamuna Devi herself—demonstrates the great potential for a more robust and effective alliance between environmental scientists and policy makers and members of religious communities. This work represents an initial trickle that may just turn into a mighty river of restorative action.

Among the several religious-spiritual forums joining hands in this effort to save the Yamuna, Braj Raj Sharan Swami of Maan Mandir, Barsana, and his team have been a pivotal driving force in recent efforts to bring public awareness to the fore.

ISKCON has played its part. Numerous ISKCON centers aroundthe world have initiated and executed major public awareness drives. The Executive Committee of ISKCON's highest administrative body, the Governing Body Commission, has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issued a statement urging ISKCON devotees to take an active role and has given the following broad suggestions of what can be done:

> All ISKCON temples, congregations, *yatras,* and devotees please:
>
> 1. Include Yamuna Maharani in their daily prayers.
> 2. Explain the spiritual importance of Shri Yamuna Maharani to others.
> 3. Organize special *kirtans* or dedicate existing *kirtans* to the Yamuna cause.
> 4. Organize special programs or dedicate existing programs to the Yamuna cause.
> 5. Explain the environmental issues to others.
> 6. Create worldwide campaigns.
> 7. Encourage and assist in petitions to accomplish the aforementioned purposes.
> 8. Use internal media (*Back to Godhead,* etc.) and external media (newspapers, television, etc.) effectively.
> 9. Spread this cause all over the world through print media, audio-video media, SMS, Internet (dandavats.com, desiretree.com, etc.), social groups (Facebook, etc.)

The Save Yamuna campaign offers the perfect devotional platform especially for those devotees who have had an environmentalist lying dormant inside them. And as Lord Kṛṣṇa assures Arjuna in *Bhagavad-gītā* (11.33), if we do our part in His plan He empowers us to do extraordinary things and make miracles happen. As the Yamuna crisis unfolds, the uniting of ecological and devotional concerns may well be setting the stage for a miracle.

Caitanya Caraṇa Dāsa is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronic and telecommunications engineering and serves full time at ISKCON Pune. He is the author of eight books. To read his other articles or to receive his daily reflection on the Bhagavad-gītā, *“Gita-daily,” visit thespiritualscientist.com.*

The author thanks Gautam Saha for providing several references in this article.

To sign a petition in favor of the Yamuna, go to http://www.saveyamuna.org/sign-yamuna-petition.

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(See “Centers,” pages 57–61, or visit directory.krishna.com.)

THE FRIENDLY GOD

(*continued from page 49*)

as their friend and associate. They glorify Kṛṣṇa in rich, fascinating descriptions. He is described as both all-powerful and commanding toward mankind and as soft and sweet as a lotus. He has tender skin with a hue of blue, as fresh as a new rain cloud. His body is composed of full bliss, cognizance, and everlasting existence. Kṛṣṇa plays the part of a family member or intimate friend for His pure devotees, such as the great warrior Arjuna and the *brāhmaṇa* Sudāmā. As a boy Kṛṣṇa explores in the forest near His house with His dear brother Balarāma. His friends like to perform a skillful dance just to please their friend, and He claps His hands and praises them: “My dear friends, you are dancing and singing very nicely.”

The descriptions of Kṛṣṇa are precisely what I was missing in the conception of God I was given in my childhood. I feel very satisfied by knowing about Kṛṣṇa as God. Whatever we may feel we lack in our relationship with God or our family or friends, we can find in complete perfection in the descriptions of Kṛṣṇa and His pure devotees.

Śrīla Prabhupāda explains in a lecture in Mumbai in 1973:

> We are seeking friendship with so many people to get our motive realized. But if we understand “Kṛṣṇa is my best friend . . .” Or

> *suhṛdaṁ sarva-bhūtānām:* He's not only my friend, your friend, but He's a friend of everyone. That friendship is equally distributed. But if one becomes a special devotee, with love and affection, engaged in the service of the Lord, He's especially inclined to him. That is Kṛṣṇa's mercy to the devotee. He takes special care of the devotee, guides him, gives him intelligence. What kind of intelligence? Just to give him the clue how one can go back home, back to Godhead. Kṛṣṇa does not give intelligence how one can gain some material prosperity. That is entrusted to Māyā, or Durgādevī.

With so much that Kṛṣṇa has to offer, can it be true that Jyoti and I actually had a God (or gods) problem? Certainly Kṛṣṇa never regarded us as His problem. The only problem is our ignorance of His unlimited, humble, and merciful personality, and that can easily be solved. He wants us to reestablish our long-lost relationship with Him. By studying His teachings and following Śrīla Prabhupāda's instructions, we can easily do so. Śrī Kṛṣṇa is the friendly God.

Karuṇā Dhārinī Devī Dāsī, a disciple of His Grace Vīrabāhu Dāsa, serves the deities at ISKCON Los Angeles, where she joined ISKCON in 1979. She lives with her husband and daughter.

SEPARATED ENERGIES

(*continued from page 10*)

the mind, which is controlled by the intelligence.

Kṛṣṇa, Our Real Father

To dismissively say "There is no God, there is no soul" is simply rascaldom. Don't remain rascals. Here is *Bhagavad-gītā.* Learn everything very particularly, very minutely. It is open for everyone. Kṛṣṇa spoke *Bhagavad-gītā* to Arjuna, but it is not for Arjuna only. Kṛṣṇa came for everyone because He loves everyone. Everyone is His son.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." (*Bhagavad-gītā* 14.4) Kṛṣṇa is the seed-giving father.

Don't take Kṛṣṇa as a foreigner. No. He is your father—your original father, your seed-giving father. And material nature is your mother. The father, God, gives the seed, and the mother, material nature, gives the body. We have experience of something similar. The father puts the seed into the womb of the mother, and the mother creates the body. Similarly, all living entities come from Kṛṣṇa.

It is not possible to create living entities with chemicals. But one who is not convinced of this tries to use chemical combinations to create living beings. This is foolishness.

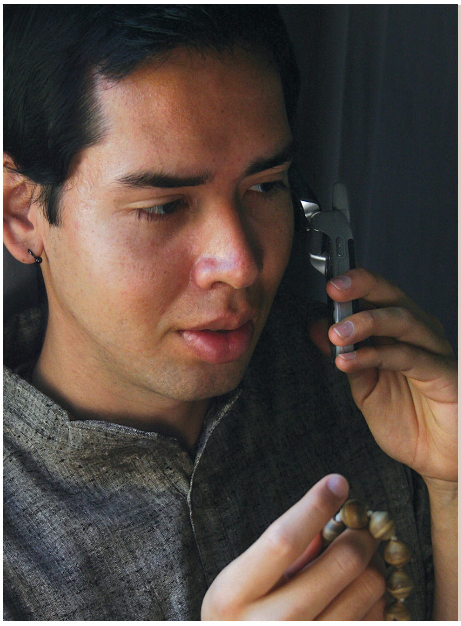
Because we are acquiring knowledge from *śruti,* from the perfect person, we will never be convinced that life can be created from chemicals. We shall challenge: "Create, rascal. Create first of all. Then talk."

This is our challenge because we know very well that it will not be possible to create a living being by any combination of chemicals. Anyone who proposes that is talking nonsense. It is not possible.

We have to study *śruti.* Then we become learned. Then we can know our constitutional position: *brahma-bhūtaḥ.* One who realizes *brahma-bhūtaḥ*—"I am spirit"—does not lament anything or aspire for anything, because he knows that the Supreme Being is conducting everything.

This is knowledge. Take it very seriously. Study *Bhagavad-gītā* and learn everything nicely. Become learned, and just try to surrender to Kṛṣṇa. Then your life is successful.

Thank you very much.



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Kolkata, WB — 3C Albert Rd. (behind Minto Park, opp. Birla High School), 700 017/ Tel. (33) 2287-3757 or -6075/ iskcon.calcutta@pamho.net
Kurukshetra, Haryana — ISKCON, Main Bazaar, 136 118/ Tel. (1744) 234806 or 235529
Lucknow, UP — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (522) 2635000, 2630026; or 9415235050/ iskcon.lucknow@pamho.net
Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141001/ Tel. 9316970600 or (161) 2770600/ iskcon.ludhiana@pamho.net
Madurai, TN — 37 Maninagaram Main Road, 625 001/ Tel. (452) 274-6472
Mangalore, Karnataka — ISKCON Sri Jagannath Mandir, near Hotel Woodlands, Bunts Hostel Rd., 575 003/ Tel. (824) 2423326 or 2442756, or 9844325616
◆ **Mayapur, WB —** ISKCON, Shree Mayapur Chandrodaya Mandir, Mayapur Dham, Dist. Nadia, 741313/ Tel. (3472) 245620, 245240 or 245355/ Fax: (3472) 245238/ mayapur.chandrodaya@pamho.net
Moirang, Manipur — Nongban Enkhol, Tidim Rd./ Tel. (3879) 795133
◆ **Mumbai, Maharashtra —** Hare Krishna Land, Juhu 400 049/ Tel. (22) 26206860/ Fax: (22) 26205214/ info@iskconmumbai.com; guesthouse.mumbai@pamho.net
◆ **Mumbai, Maharashtra —** 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (22) 23665500/ Fax: (22) 23665555/ info@radhagopinath.com
Mumbai, Maharashtra — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (22) 28454667 or 28454672/ Fax: (22) 28454981/ jagjivan.gkg@pamho.net
Mysore, Karnataka — #31, 18th Cross, Jayanagar, 570 014/ Tel. (821) 2500582 or 6567333/ mysore.iskcon@gmail.com
Nagpur, Maharashtra — Bharatwada Road, Near Golmohar Nagar, Ramanuja Nagar, Kalamana Market, Nagpur 440 008/ Tel. 937015638, 9371064102 or 9423635311/ iskcon.nagpur@pamho.net
Nellore, AP — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (861) 2314577 or (92155) 36589/ sukadevaswami@gmail.com
◆ **New Delhi —** Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (11) 2623-5133, 4, 5, 6 or 7/ Fax: (11) 2621-5421/ delhi@pamho.net; Guesthouse: guest.house.new.delhi@pamho.net
New Delhi — 41/77, Punjabi Bagh (West), 110 026/ Tel. (11) 25222851 or 25227478/ iskcon.punjabi.bagh@pamho.net
Noida, UP — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (120) 2506211
Pandharpur, Maharashtra — Hare Krishna Dhama, East Bank of Chandrabhaga River, Pandharpur, Dist. Solapur, 413 304/ Tel. (2186) 267242 or 267266, or 9423335991/ iskcon.pandharpur@pamho.net
Patna, Bihar — Sri Sri Banke Bihariji Mandir, Golok Dham, Budha Marg, Patna-1/ Tel. (612) 2220794, 2687637, or 2685081; or 09431021881/ Fax: (612) 2205929/ krishna.kripa.jps@pamho.net
Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411 001/ Tel. (20) 41033222 or 41033223/ nvcc@iskconpune.in
Puri, Odisha — Bhakti Kuti, Swargadwar, 752 001/ Tel. (6752) 231440
Rajahmundry, AP — Hare Krishna Land, Goutami Ghat, 533 101/ Tel. (883) 2442277 or 2442288/ gopinathdasa@yahoo.com
Rajkot, Gujarat — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
Raipur, Chhatisgarh — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (771) 5037555/ iskconraipur@yahoo.com
Ranaghat, WB — Gourdham, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (3473) 281150 or 281226/ shyamrup.jps@pamho.net
Salem, TN — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (427) 2001686/ iskcon.salem@pamho.net
Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (40) 780-5232/ Fax: (40) 814021
Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (3842) 34615
Siliguri, WB — ISKCON Road, Gitalpara, 734 406/ Tel. (353) 426619, 539046, or 539082/ Fax: (353) 526130
Solapur, Maharashtra — Amruta Apartment, Old Akalkot Nagar, Dist. Solapur, 413 005/ Tel. 9371178393/ shursendas@yahoo.co.in
Srirangam, TN — 103 Amma Mandapam Rd., Srirangam, Trichy 620 006/ Tel. (431) 2433945/ iskcon_srirangam@yahoo.co.in
Surat, Gujarat — Ashram Rd., Jahangirpura, 395 005/ Tel. (261) 276-5891 or 276-5516/ surat@pamho.net
Thiruvananthapuram, Kerala — Hospital Rd., Thycaud, 695 014/ Tel. (471) 2328197/ jsdasa@yahoo.co.in
Tirunelveli, TN — 10B Tiruvananthapuram, Near Vannarapettai Circle, 627 002/ Tel. (462) 2501640
Tirupati, AP — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (877) 2231760 or 2230009/ revati.raman.jps@pamho.net; Guestouse: guesthouse.tirupati@pamho.net
Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar, 182 101/ Tel. (1992) 270298/ info@iskconudhampur.com
Ujjain, MP — 35–37 Hare Krishna Land, Bharatpuri, 456 010/ Tel. (734) 2535000 or 2531000, or 9300969016/ Fax: (734) 2536000/ iskcon.ujjain@pamho.net
Vallabh Vidyanagar, Gujarat — Opp. B&B Polytechnic, Mota Bazaar, Dist. Anand, 388 120/ Tel. (26192) 230796 or 233012/ iskcon.vvnagar@pamho.net
Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (542) 276422 or 222617
Vellore, TN — Chennai Ext. Centre, 10–12, 10th East Cross Rd., Gandhi Nagar, 632 006
Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandal, Vijayawada, Guntur Dist. 522 501/ Tel. (8645) 272513/ mmdasiskconvijayawada@gmail.com
Visakhapatnam, AP — Hare Krishna Land, Sagaranagar-45 (City office and mail: Plot No. 52, Pandurangapuram Beach Rd., Visakhapatnam 530 043)/ Tel. (891) 2528376 or 6537625/ samba.jps@pamho.net; Guesthouse: guesthouse.vizag@pamho.net
◆ **Vrindavan, UP —** Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281 124/ Tel. & fax: (565) 2540728/ iskcon.vrindavan@pamho.net; (Guesthouse) Tel. (565) 2540022/ ramamani@sancharnet.in
Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (8712) 426182

RURAL COMMUNITIES

Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
Assam — Karnamadhu, Dist. Karimganj
Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadhachiroli, 442 603/ Tel. (218) 623473
Hyderabad, AP (New Naimisaranya Farm) — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. (40) 65520070 or 9440057263/ naimisaranya@pamho.net
Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
Mayapur, WB — (contact ISKCON Mayapur)
Puri, Odisha — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (6752) 230494
Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546

Many temples have their own websites, which you can find at our online directory: http://directory.krishna.com. Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). For information on international calling, go to www.howtocallabroad.com. ◆ Temples with restaurants or dining

Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura, U.P.
Yamunanagar, Haryana — ISKCON-Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamuna Nagar 135001/ Tel. (01732) 321001 or (mobile) 09355330775/ vishu_bakshi05@yahoo.co.in

ADDITIONAL RESTAURANT

Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (33) 24866922 or 24866009

MALAYSIA

Bahau — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-8982/ paramanandakp@yahoo.com
Bukit Mertajam — 429 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/ arumugam@notes.asemal.com.my
Ipoh — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipoh Perak, Darul Ridzuan/ Tel. +60 (5) 506-1601
Klang — No. 20, Lorong Besi 4, Off Jl. Teluk Pulai, Selangor D.E., 41100/ Tel. +60 (12) 6342464, (12) 3179206 or (603) 33712060/ ramram991@yahoo.com
Kuala Lumpur — Lot 9901, Jalan Awan Jawa, Taman Yarl, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7987-9901/ president@iskconkl.com
Kuching — Lot 680, Block 250, Lorong Ketitir 3, Batu Kawa, 93250 Kuching, Sarawak/ Tel. +60 (82) 688-708/ kripa@tm.net.my
Penang — 43A Jalan Kebun Bunga, 11350 Penang/ Tel. +60 (4) 229-5958/ isana_gauranga@hotmail.com
Prai — 3051 Lorong Jelawat 4, Seberang Jaya, 13700 Prai/ Tel. +60 43808897 or 43809989/ Fax: 43808898/ kaleshadas@gmail.com
Seremban — 28/7J Taman Desa, Temiang, 70200 Seremban, Negeri Sembilan (mail: 14 RJ 1/1, Taman Rasah Jaya, 70300 Seremban, Negeri Sembilan)/ Tel. +60 (6) 765-1379/ ppnada@tm.net.my
Sungei Petani — Lot 46, Jalan 1/6, Taman Sri Wang, 08000 Sungei Petani/ abbay_143@hotmail.com
Taiping — 24 Lorong Panglima (Cator Ave.), Assam Kumbang, 34000 Taiping, Perak D.R. (mail: 590 Jalan Wat Siam, Kampung Pinang, 34600 Kamunting, Taiping, Perak)/ Tel. +60 (5) 807-9702 or 808-1475
Teluk Intan — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (32) 83254

OTHER COUNTRIES

Alaminos, Philippines — 3rd/4th Floors, Donato's Trading Building, F. Fule Street, Alaminos, Laguna 4001/ Tel. +63 (49) 5672104 or 9106576483/ iskcon.philippines@yahoo.com
Bangkok, Thailand — Soi 3, Tanon Itsarapap, Toonburi/ Tel. +66 29445346, 814455401 or 897810623/ swami.bvv.narasimha@pamho.net
Chittagong, Bangladesh — Caitanya Cultural Society, 23 Nandan Kanan, N. N. Paul Blvd./ Tel. + 880 (31) 610822
Chittagong, Bangladesh — Sri Krishna Mandir, in front of Afmi Plaza, Prabartak Sangha (mail: P. O. Box 440)/ Tel. +880 (31) 2551950, 610822; or 1819395948/ iskconctg@gmail.com
Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (11) 2433325/ Fax: +94 (11) 2471099/ iskcon@slt.lk
Denpasar, Indonesia — Radha-Rasesvara Mandir, Jl. Tanah Putih, Gg. Tanah Ayu, Blumbungan, Sibang Gede, Abiansemal, Badung, Bali, 80352/ Tel. +62 (361) 228391, 462596, or 3145052/ Fax: (361) 467722/ iskcon_id@yahoo.com
Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (2) 236249/ Fax: (2) 837287/ iskcon_bangladesh@yahoo.com
Dhaka, Bangladesh — 79 Swamibag, Dhaka-11/ Tel. +880 (2) 7122747 or 7122488/ info@iskconbd.org
Hong Kong — 6/F Oceanview Court, 27 Chatham Rd. South (mail: P.O. Box 98919)/ Tel. +852 2739-6818/ Fax: +852 (2) 724-2186/ iskcon.hong.kong@pamho.net
Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (21) 489-9646/ matsyads@bogor.wasantara.net.id
Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar P. O., Panjia
Jessore, Bangladesh — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat P. O., Abhaynagar
Kathmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (1) 4373790 or 4373786/ Fax: (1) 414409 (Attn: ISKCON)/ iskconkathmandu@gmail.com
Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha St., Nanshe, Mandalay/ sdas108@hotmail.com
Manila, Philippines — #9105 Banuyo St., San Antonio Village, Makati City/ Tel. & fax: +63 (2) 8901947; Tel. +63 (2) 8963357/ iskconmanila@yahoo.com
Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke St., Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm
Osafia, Israel — P. O. Box 2232, Osafia Village 30090/ Tel. +972 (4) 839-2876
Osaka, Japan — 1-1-17 Katamachi, Miyakojima-ku, Osaka 534-0025/ Tel. +81 (6) 6352-0729
Sylhet, Bangladesh — Yugal Tila, Kajalshah, Opp. Osmani Medical College, Gate No. 1, Sylhet 03100/ Tel. +880 821721358, 1711478190, or 1718781144/ info@iskconsylhet.com
Tai Pei City, Taiwan — Zhong Xiao East Rd., Sec 2, Lane 39, Alley 2, No 3, 2F/ Tel. +886 (2) 2395-6010 or 2395-6715/ dayal.nitai.tkg@pamho.net
Tokyo, Japan — 2-23-4 Funabori, Edogawa-ku, Tokyo 134-0091/ Tel. +81 (3) 3877-3000/ iskcon.new.gaya.japan@gmail.com
Yogyakarta, Indonesia — P. O. Box 25, Babarsari YK, DIY

RURAL COMMUNITIES

Bangladesh (Kulaura) — Rangirkul Bidyashram, Kulaura, Dist. Moulvibazar/ Fax: +880 (8624) 88035
Bangladesh (Sri Pundarika Dhama) — Mekhla, Hathazari, Dist. Chittagong/ Tel. +880 (31) 610822
Bangladesh (Comilla) — Jagannathpur, Comilla
Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

RESTAURANTS

Tokyo — Vegetable-Kitchen Govinda's, 5-17-10 Nakano, Nakano-ku, Tokyo 164-0001/Tel. +81 (3) 3387-8998; govindas_murata@yahoo.co.jp
Tokyo — Devadeva Cafe, 2-14-7 Kichijoji-Honcho, Musashino-City, Tokyo/ Tel. +81 (422) 21-6220; info@devadevacafe.com

NORTH AMERICA

CANADA

Brampton-Mississauga, Ontario — Unit 20, 1030 Kamato Dr., L4W 4B6/ Tel. (416) 840-6587 or (905) 826-1290/ iskconbrampton@gmail.com
Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ vamanstones@shaw.ca
Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/ harekrishna.edmonton@gmail.com
Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/ iskconmontreal@gmail.com
◆ **Ottawa, Ontario —** 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ iskconottawa@sympatico.ca
Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/ jagadishadas@yahoo.com
Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ toronto@iskcon.net
Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715/ akrura@krishna.com; Govinda's Bookstore & Cafe/ Tel. (604) 433-7100 or 1-888-433-8722

RURAL COMMUNITY

Ashcroft, B.C. — Saranagati Dhama, Venables Valley (mail: P.O. Box 99, VOK 1A0)/ Tel. (250) 457-7438/ Fax: (250) 453-9306/ iskconsaranagati@hotmail.com

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◆ **Atlanta, Georgia —** 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. & fax: (404) 377-8680/ admin@atlantaharekrishnas.com
Austin, Texas — 10700 Jonwood Way, 78753/ Tel. (512) 835-2121/ Fax: (512) 835-8479 sda@backtohome.com
Baltimore, Maryland —200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-1624/ contact@iskconbaltimore.org
Berkeley, California — 2334 Stuart St., 94705/ Tel. (510) 540-9215/ rajan416@yahoo.com
Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com
Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ Fax: (617) 909-5181/ info@iskconboston.org
Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ chicagoiskcon@yahoo.com
Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ premvilasdas.rns@gmail.com
◆ **Dallas, Texas —** 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ info@radhakalachandji.com
◆ **Denver, Colorado —** 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/ info@krishnadenver.com
Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ gaurangi108@hotmail.com
Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/ kalakantha.acbsp@pamho.net
Hartford, Connecticut — 1683 Main St., E. Hartford 06108/ Tel. & fax: (860) 289-7252/ pyari108@gmail.com
◆ **Honolulu, Hawaii —** 51 Coelho Way, 96817/ Tel. (808) 595-4913/ narahari@hawaiiweddings.com
Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/ management@iskconhouston.org
Kansas City, Missouri — 5201 Paseo Blvd./ Tel. (816) 924-5619/ Fax: (816) 924-5640/ rvc@rvc.edu
Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com
Las Vegas, Nevada — 7181 Dean Martin Dr., 89118/ Tel. (702) 434-8332/ info@govindascenter.com
◆ **Los Angeles, California —** 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ membership@harekrishnala.com
◆ **Miami, Florida —** 3220 Virginia St., 33133 (mail: 3109 Grand Ave. #491, Coconut Grove, FL 33133)/ Tel. (305) 442-7218/ devotionalservice@iskcon-miami.org
New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or (504) 638-3244
◆ **New York, New York —** 305 Schermerhorn St., Brooklyn 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ ramabhadra@aol.com
◆ **New York, New York —** The Bhakti Center, 25 First Ave., 10003/ Tel. (212) 253-6182
Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865/ info@iskconorlando.com
Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ savecows@aol.com
◆ **Philadelphia, Pennsylvania —** 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com
Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ premadhatridd@gmail.com
Portland, Oregon — 2095 NW Aloclek Dr., Suites 1107 & 1109, Hillsboro 97124/ Tel. (503) 675-5000/ info@iskconportland.com
◆ **St. Louis, Missouri —** 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/ Fax: (314) 535-0672/ rpsdas@gmail.com
Salt Lake City, Utah — 965 E. 3370 South, 84106/ Tel. (801) 487-4005/ utahkrishnas@gmail.com
San Antonio, Texas — 6772 Oxford Trace, 78240/ Tel. (210) 401-6576/ aadasa@gmail.com
◆ **San Diego, California —** 1030 Grand Ave., Pacific Beach 92109/ Tel. (310) 895-0104/ Fax: (858) 483-0941/ krishna.sandiego@gmail.com
San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/ iskconsanjose@yahoo.com
Seattle, Washington — 1420 228th Ave. S.E., Sammamish 98075/ Tel. (425) 246-8436/ Fax: (425) 868-8928/ info@vedicculturalcenter.org
◆ **Spanish Fork, Utah —** Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/ Tel. (801) 798-3559/ Fax: (810) 798-9121/ carudas@earthlink.net
Tallahassee, Florida — 1323 Nylic St., 32304/ Tel. & fax: (850) 224-3803/ darudas@gmail.com
Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/ madhupati.jas@pamho.net
◆ **Tucson, Arizona —** 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ sandaminidd@cs.com
Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ info@iskconofdc.org

RURAL COMMUNITIES

◆ **Alachua, Florida (New Raman Reti) —** 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ alachuatemple@gmail.com
Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ talavan@hughes.net
Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo (mail: HC-01, Box 8440, Gurabo, PR 00778)/ Tel. (787) 367-3530 or (787) 737-1722/ manonatha@gmail.com
Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ bkgoswami@earthlink.net

Centers Around the World

◆ **Moundsville, West Virginia (New Vrindaban) —** R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ Tel. (304) 843-1600; Visitors, (304) 845-5905/ Fax: (304) 845-0023/ mail@newvrindaban.com
Mulberry, Tennessee (Murari-sevaka) — 532 Murari Lane, 37359/ Tel. (931) 759-6888/ murari_sevaka@yahoo.com
Port Royal, Pennsylvania (Gita Nagari) — 534 Gita Nagari Rd./ Tel. (717) 527-4101/ dhruva.bts@pamho.net
Sandy Ridge, North Carolina — Prabhupada Village, 1283 Prabhupada Rd., 27046/ Tel. (336) 593-9888/ madanmohanmohini@yahoo.com

ADDITIONAL RESTAURANT

Hato Rey, Puerto Rico — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkveggiegarden@aol.com

EUROPE

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — Sri Sri Radha-Madhava Mandir, Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/ Tel. +44 (28) 9062 0530/ hk.temple108@gmail.com
Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (121) 420 4999/ birmingham@iskcon.org.uk
Cardiff, Wales — The Soul Centre, 116 Cowbridge Rd., East Canton CF11 9DX/ Tel. +44 (29) 2039 0391/ the.soul.centre@pamho.net
Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/ Tel. +44 (24) 7655 2822 or 5420/ haridas.kds@pamho.net
◆ **Dublin, Ireland —** 83 Middle Abbey St., Dublin 1/ Tel. +353 (1) 661 5095/ dublin@krishna.ie; Govinda's: info@govindas.ie
Lesmahagow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (1555) 894790/ Fax: +44 (1555) 894526/ karunabhavan@aol.com
Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (116) 276 2587/ pradyumna.jas@pamho.net
◆ **London, England (city) —** 10 Soho St., W1D 3DL/ Tel. +44 (20) 7437-3662; residential /pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (20) 7439-1127/ london@pamho.net
◆ **London, England (country) —** Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD25 8EZ/ Tel. +44 (1923) 851000/ Fax: +44 (1923) 851006/ info@krishnatemple.com; Guesthouse: bmguesthouse@krishna.com
London, England (south) — 42 Enmore Road, South Norwood, SE25 5NG/ Tel. +44 7988857530/ krishnaprema89@hotmail.com
London, England (Kings Cross) — 102 Caledonian Rd., Kings Cross, Islington, N1 9DN/ Tel. +44 (20) 7168 5732/ foodforalluk@aol.com
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◆ **Swansea, Wales —** 8 Craddock St., SA1 3EN/ Tel. +44 (1792) 468469/ iskcon.swansea@pamho.net (restaurant: govin–das@hotmail.com)

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London, England — (contact Bhaktivedanta Manor) Programs are held regularly in more than forty other cities in the UK. For information, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk

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Dublin, Ireland — Govinda's, 18 Merrion Row, Dublin 2/ Tel. +353 (1) 661 5095/ praghosa.sdg@pamho.net

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Trier — Boecking Str. 4a, 55767 Abentheuer/ Tel. +49 (6782) 980436/ Fax: +49 (6782) 980437/ info@goloka-dhama.de
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Somogyvamos — Krsna-völgy, Fö u. 38, 8699 Somogyvamos/ Tel. & fax: +36 (85) 540-002 or 340-185/ info@krisnavolgy.hu

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Budapest — Govinda Restaurant, Vigyazo Ferenc St. 4, 1051 Budapest/ Tel. +36 (1) 269-1625 or 302-2284/ Fax: (01) 473-1310

ITALY

Bergamo — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940705/ Fax: +39 (035) 199622233/ villagio.hare.krsna@hare.krsna.it
◆ **Rome —** Govinda Centro Hare Krsna, via Santa Maria del Pianto, 16, 00186/ Tel. +39 (06) 68891540/ govinda.roma@harekrsna.it
Vicenza — via Roma 9, 36020 Albettone (VI)/ Tel. +39 (0444) 790573/ Fax: +39 (0444) 790581/ prabhupadadesh@pamho.net

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◆ **Florence (Villa Vrindavan) —** via Scopeti 108, 50026 San Casciano in Val di Pesa (FI)/ Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ isvaripriya@libero.it

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Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ templobcn@hotmail.com
Madrid — Espíritu Santo 19, 28004/ Tel. +34 91 521-3096
Málaga — Ctra. Alora, 3, Int., 29140 Churriana/ Tel. +34 95 262-1038/ info@harekrishnamalaga.com

RURAL COMMUNITY

Brihuega (New Vraja Mandala) — (Santa Clara) 19411 Brihuega / Tel. +34 949 280436

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◆ **Gothenburg —** Karl Johansgatan 57, SE-414 55, Göteborg/ Tel. +46 (31) 421642/ info@harekrishnagoteborg.com
Grödinge — Radha-Krishna Temple, Korsnäs Gård, 14792 Grödinge/ Tel. +46 (8) 53029800/ Fax: +46 (8) 53025062/ bmd@pamho.net
◆ **Lund —** Bredgatan 28, 222 21/ Tel. +46 (46) 399500; Restaurant: +46 (46) 120413/ Fax: +46 (46) 188804/ locan@bbt.se
◆ **Stockholm —** Fridhemsgatan 22, 11240/ Tel. +46 (8) 654-9002/ Fax: +46 (8) 650-8813/ Restaurant: Tel. & fax: +46 (8) 654-9004/ lokanatha@hotmail.com

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Järna — Almviks Gård, 153 95/ Tel. +46 (8551) 52050/ Fax: +46 (8551) 52060/ info@almviksgard.se

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Malmo — Govinda's, Brogatan 11, 211 44 Malmo/ Tel. +46 (732) 306663

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Cakovec, Croatia — Radnicka 2, Svaska ves, 40000 Cakovec/ Tel. & fax: +385 (40) 334312
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Helsinki, Finland — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879 or -9837/ harekrishna@harekrishna.fi
Karlovac, Croatia — Set. Dr. Franje Tudmana 5a, Karlovac 47000/ Tel. & fax: +385 (47) 600601/ info@avadhuta.hr
Kaunas, Lithuania — 37, Savanoryu pr., 3000/ Tel. +370 (7) 22-2574 or 26-8953/ Fax: +370 (7) 70-6642/ krsna.info@gmail.com
Kokosovce, Slovakia — Abranovce 60, 08252 Kokosovce/ Tel. +421 (51) 7798482
Langenthal, Switzerland — Gaura Bhaktiyoga Center, Dorfgasse 43, 4900 Langenthal/ Tel. +41 62 922 05 48/ gaura.bhaktiyoga.center@gmx.ch
◆ **Lisbon, Portugal —** Rua Dona Estefania, 91 R/C 1000 Lisboa/ Tel. & fax: +351 (1) 314-0314 or 352-0038
◆ **Ljubljana, Slovenia —** Zibertova 27, 1000/ Tel. +386 (1) 4312319 or 4312124/ Fax: +386 (61) 310815/ ananta.rns@pamho.net
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Paris, France — 230 Avenue de la Division Leclerc, 95200 Sarcelles Village/ Tel. +33 682590079/ paris@pamho.net
Porto, Portugal — Rua S. Miguel 19, 4050-560 (mail: Apartado 4108, 4002-001)/ Tel. & fax: +351 (222) 007-223/ oriente.porto@teleweb.pt
Prague, Czech Republic — Postal address: Hare Krishna Temple, Luzce 48, 267 18, post office Karlstejn, Czech Republic (for directions: http://harekrsna.cz/cvs/how_get_there)/ Tel. +420 311 516 558 or +420 603 205 991/ info@harekrsna.cz
Pula, Croatia — Vinkuran centar 58, 52000 (mail: P.O. Box 16)/ Tel. & fax: +385 (52) 573581
◆ **Radhadesh, Belgium —** Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926 (restaurant: 321421)/ Fax: +32 (086) 322929/ radhadesh@pamho.net
◆ **Riga, Latvia —** Krishyana Barona 56, Riga LV1011/ Tel. +371 67272490 or 29513891/ Fax: +371 67272491/ iskcon@balticom.lv
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Sofia, Bulgaria — 119 Kliment Ohridski Str., kv. Malinova Dolina/ Tel. +359 (2) 9616050/ oks_sofia@abv.bg
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Zürich, Switzerland — Bergstrasse 54, 8032/ Tel. +41 (044) 262 33 88/ kgs@pamho.net

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France (La Nouvelle Mayapura) — Domaine d'Oublaisse, 36360, Lucay le Mâle/ Tel. +33 (2) 5440-2395/ Fax: +33 (2) 5440-2893/ oublaise@free.fr

Poland (New Santipur) — Czarnow 21, 58-424 Pisarzowice, woj. dolnoslaskie/ Tel. +48 (75) 744-8892/ radhu@wp.pl

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Bratislava, Slovakia — Govinda, Obchodna 30, 811 06 Bratislava/ Tel. +421 (2) 5926 2366

Kosice, Slovakia — Govinda, Puskinova 8, 040 01 Kosice/ Tel. +421 (910) 947112

Locarno, Switzerland — Govinda Restaurant, Via Della Motta 10, Locarno 6600/ Tel. +41 (091) 7523852 or 796260804/ radhakanta@pamho.net

Ljubljana, Slovenia — Holyfood (snackbar), Igriska 5, 1000 Ljubljana/ Tel. +386 (1) 251 13 84 or (41) 32 37 19

Oslo, Norway — Krishna's Cuisine, Sørkedalsveien 10, 0369 Oslo/ Tel. +47 (2) 269-2269

Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague 1/ Tel. +420 605 700 871 or 605 700 874/ info@govindarestaurace.cz

Prague, Czech Republic — Govinda's, Na hrazi 5, 180 00 Prague 8–Liben/ Tel. +420 (2) 8482-3805/ restaurace@govinda.cz

Prague, Czech Republic — Balarama, Orlicka 9, 130 00 Praha 3–Vinohrady/ Tel. +420 (2) 2272 8885/ info@balarama.cz

Presov, Slovakia — Govinda, Hlavna 70, 08001/ Tel. +421 (910) 947108

Tallinn, Estonia — Damodara, Lauteri St. 1, 10114/ Tel. +372 6442650

Zurich, Switzerland — Mohini, Weinbergstr. 15, 8001 Zurich/ Tel. +41 44 252 52 11/ info@mohini.ch

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Ekaterinburg — 620078, G. Ekaterinburg, per. Otdelniy 5DK VOG/ Tel. +7 (343) 2742200 or 2595262

Irkutsk — St. Krimskaya 6A/ Tel. +7 (3952) 387132 or 324062/ irkutsk@cis.pamho.net

Kazan — 13, Sortirovochnaya St. pos.Yudino/ Tel. +7 (843) 2552529 or 2429991

Krasnodar — 418, Stepnaya St., selo Elizavetinskoye, Krsnodarski krai/ Tel. +7 (861) 2501694

Kurjinovo — 8, Shosseinaya St., pos. Ershovo, Urupski region, Karachayevo-Cherkessia

Moscow — Leningradsky Prospect, Vladenie 39 (mail: Begovaya str., 13, OPS 284, a/ya 17, 125284 Moscow)/ Tel. +7 (495) 7394377/ temple@veda.ru

Moscow — Sri Jagannath Mandir, Selskohozyaistvennaya St. 36, Building 1, Moscow 129323/ Tel. +7 (495) 6421084/ jaduradja@rambler.ru

Murmansk — 16, Frolova St. (mail: P.O. Box 5823)/ Tel. +7 (8152) 58-9284/ upendra@mun.rospac.ru

Nijny Novgorod — 14b, Chernigovskaya St., 603001/ Tel. +7 (8312) 305197 or 252592

Novorossijsk — 117, Shillerovskaya St./ Tel. +7 (8617) 438926 or 451415

Novosibirsk — ul. Gogolya 206/1-73/ Tel. +7 (383) 3447827

Omsk — 664099, 42 10th Severnaya St. (mail: P.O. Box 8741)/ Tel. +7 (3812) 245310 or 2414051

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Vladivostok — Pikhtovaya St., 33/ Tel. +7 (4232) 35-30-26/ nram@list.ru

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St. Petersburg — Govinda's, 58, Angliysky pr., 190008/ Tel. +7 (812) 1137896

Vladivostok — Vedic Cuisine, 12, Oleansky pr./ Tel. +7 (4232) 26-89-43/ nram@list.ru

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Tbilisi, Georgia — 16, Kacharava St., Avchalskoye sh., 380053/ Tel. +995 (32) 623326 or 985812

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AUSTRALIA

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Perth — 155–159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (8) 6293-1519/ perth@pamho.net

Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (2) 9959-4558/ Fax: +61 (2) 9957-1893/ admin@iskcon.com.au

Sydney — Govinda's Yoga & Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ Fax: +61 (2) 9360-1736/ sita@govindas.com.au

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Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (3) 5288-7383

Cessnock, NSW (New Gokula) — Lewis Lane (Off Mount View Road, Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325])/ Tel. +61 (2) 4998-1800/ Fax: (Sydney temple)/ iskconfarm@mac.com

Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ Fax: +61 (2) 6672-5498/ ajita@in.com.au

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Brisbane — Govinda's, 99 Elizabeth St., 1st Floor, QLD 4000/ Tel. +61 (7) 3210-0255

Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture St., W. End, QLD 4000/ brisbane@pamho.net

Burleigh Heads — Govindas, 20 James St., Burleigh Heads, QLD 4220/ Tel. +61 (7) 5607-0782/ ajita@in.com.au

Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (7) 5451-0299

Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (3) 9650-2939

Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (3) 9650-1578

Newcastle — Govinda's Vegetarian Cafe, 110 King St., corner of King & Wolf Streets, NSW 2300/ Tel. +61 (2) 4929-6900 / info@govindascafe.com.au

Perth — Govinda's Restaurant, 194 William St., Northbridge, W.A. 6003/ Tel. +61 (8) 9227-1648/ perth@pamho.net

Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (8) 9227-1684/ iskconperth@optusnet.com.au

NEW ZEALAND AND FIJI

Auckland, NZ — The Loft, 1st Floor, 103 Beach Rd./ Tel. +64 (9) 3797301

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ Fax: +64 (3) 366-1965/ iskconchch@clear.net.nz

Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (7) 850-5108/ rmaster@wave.co.nz

Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912

Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 666 4112/ regprakash@excite.com

Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax: +679 3477436/ vdas@frca.org.fj

Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243

Sigatoka, Fiji — Sri Sri Radha Damodar Temple, Off Mission St., Sigatoka Town/ Tel. +679 9373703/ drgsmarna@connect.com.fj

Suva, Fiji — 166 Brewster St. (mail: P.O. Box 4229, Samabula)/ Tel. +679 331 8441/ Fax: +679 3100016/ iskconsuva@connect.com.fj

Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (4) 472-2233

Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian St. (mail: P.O. Box 6271, Marion Square)/ Tel. +64 (4) 801-5500/ yoga@gaurayoga.co.nz

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Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (9) 412-8075/ Fax: +64 (9) 412-7130

RESTAURANTS

Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Rd./ Tel. +64 (9) 300-7585

Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364

Lautoka, Fiji — Gopal's, Corner of Yasawa Street and Naviti Street/ Tel. +679 662990

Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/ Tel. +679 314154/ vdas@govnet.gov.fj

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Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333

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Prabhupāda's Gift of Another World

THE VAIṢṆAVA CALENDAR in this issue includes anniversary dates for both Śrīla Prabhupāda's departure from India for America and, slightly less than a year later, his incorporation of the International Society for Krishna Consciousness. Though penniless when he reached the shores of America, the value of what Prabhupāda carried in his heart and mind is priceless. He brought Westerners the gift of a whole new world. He introduced us not only to Lord Kṛṣṇa, Caitanya Mahāprabhu, and the spiritual world—until then only vague notions, at best, for most of us—but also to pure devotees of God, great historical personalities we most likely would never have known.

Sometimes I pause to consider how enriched my life has become by meeting, in the pages of the *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta,* exalted persons such as Nārada Muni, Dhruva Mahārāja, Prahlāda Mahārāja, Kuntī Devī, Draupadī, Nityānanda Prabhu, Svarūpa Dāmodara, Rāmānanda Rāya. The list goes on and on. Only Śrīla Prabhupāda's devotion and sacrifice have allowed me to peer into the eternal world of these great devotees and aspire to someday live among them.

The extraordinary spiritual stature of so many of Lord Caitanya's followers, whose blessed feet touched our planet in recent history, especially amazes me. In this issue's calendar we find the names of three of the Six Gosvāmīs of Vrindavan, preeminent disciples of Caitanya Mahāprabhu: Rūpa Gosvāmī, Sanātana Gosvāmī, and Gopāla Bhaṭṭa Gosvāmī. From the time of Lord Caitanya's stay on earth five hundred years ago and through the centuries since, persons like them—of the highest spiritual wisdom and devotion—have graced the ranks of the Gauḍīya Vaiṣṇavas. Their lives are perfect examples of pure devotion to God.

An essential point in Śrīla Prabhupāda's teachings is the need to associate with pure devotees. While we can't meet Nārada Muni or Sanātana Gosvāmī today, we can enter their company by hearing how they lived and what they taught. With focused attention we can enter their world and let the power of their spiritual devotion transform us. People who insist on blazing their own spiritual trail and who discredit the value of learning from spiritual adepts do so at their own peril. We benefit in many ways when we read the teachings and prayers of great Vaiṣṇavas and hear about their lives. Prabhupāda wanted ISKCON to be a place where like-minded persons would congregate to discuss the collective wisdom of his own devotional tradition. Creating ISKCON was also an essential part of his plan to connect a worldwide audience to pure devotees past and present.

Not so long ago, Prabhupāda had to brave a month-long ocean voyage to speak to the West. One of the great wonders of our time is the ease with which we can now instantly communicate with people all over the world. Almost as if we were there, we can witness worldwide events as they happen. Similarly, thanks to Śrīla Prabhupāda, through the medium of respectful hearing of transcendental sound we can now access the once foreign world of Rādhā-Kṛṣṇa, Caitanya Mahāprabhu, and Their countless associates.

The most important sound is the Hare Kṛṣṇa *mahā-mantra,* another priceless gift from Śrīla Prabhupāda. He compared it to a code: Crack the code by offenseless chanting, and everything will be revealed. —*Nāgarāja Dāsa*

Śrīla Prabhupāda

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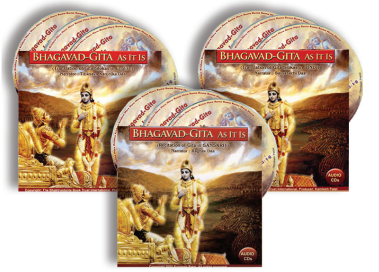
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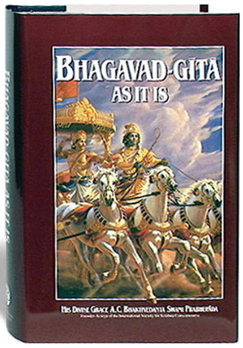
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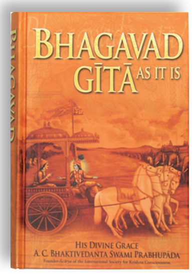
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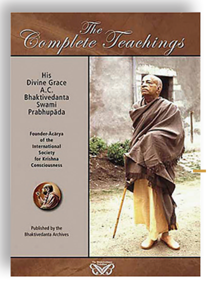
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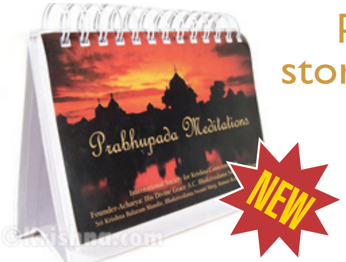
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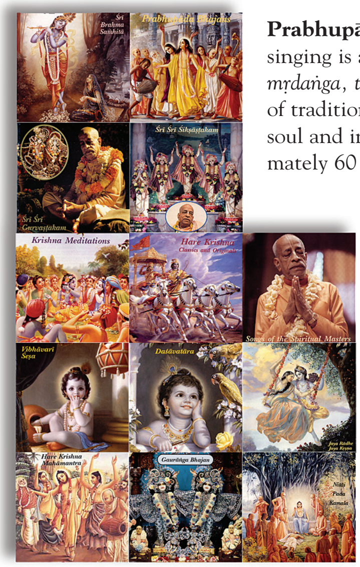
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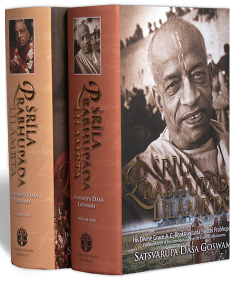
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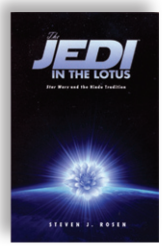
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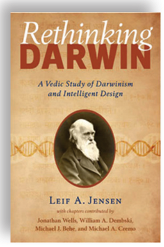
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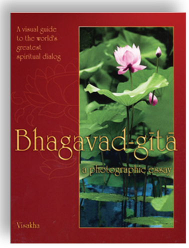
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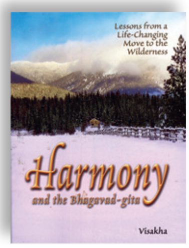
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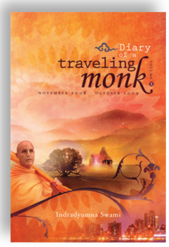
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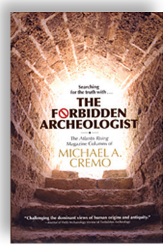
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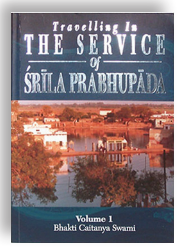
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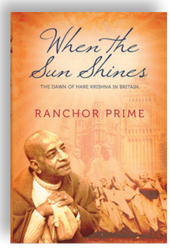
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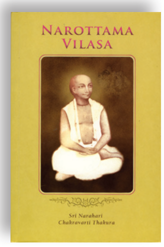
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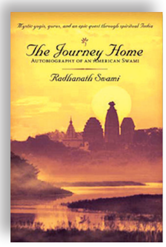
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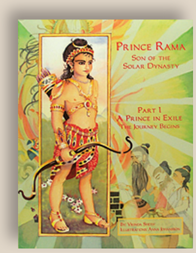
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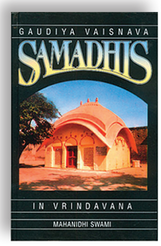
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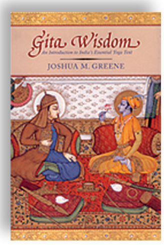
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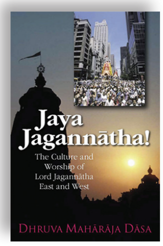
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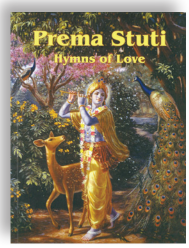
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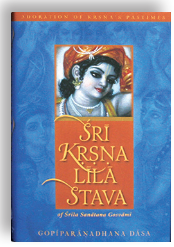
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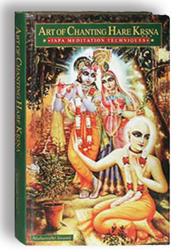
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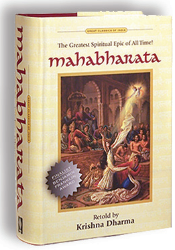
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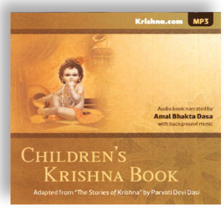
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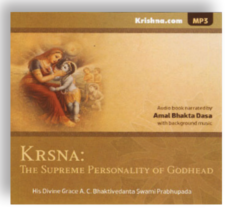
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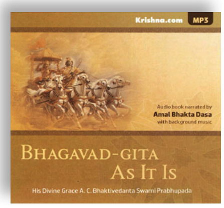
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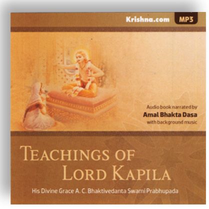
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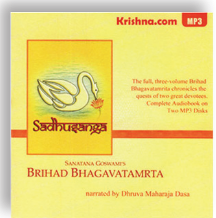
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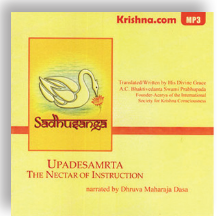
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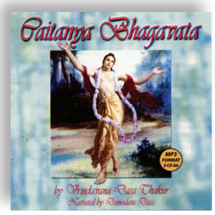
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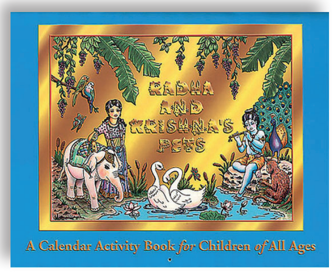

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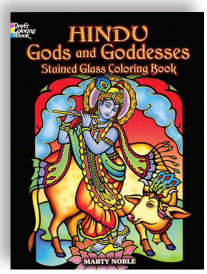

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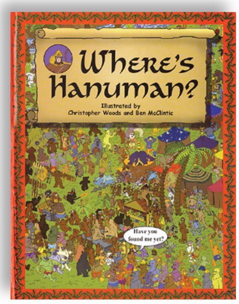

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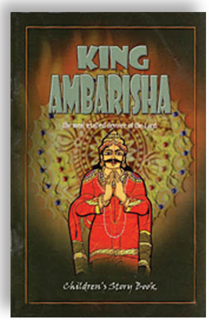

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VEDIC THOUGHTS

In this Age of Kali, most of the population is foolish and not adequately educated to understand Vedānta philosophy; the best purpose of Vedānta philosophy is served by inoffensively chanting the holy name of the Lord. Vedānta is the last word in Vedic wisdom, and the author and knower of the Vedānta philosophy is Lord Kṛṣṇa; and the highest Vedāntist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Bhagavad-gītā As It Is 2.46, Purport

Those who are eager to awaken their spiritual consciousness and who thus have unflinching, undeviated intelligence certainly attain the desired goal of life very soon.

Śrī Caitanya Mahāprabhu
Śrī Caitanya-caritāmṛta, Madhya-līlā 24.170
(quoted from the *Nāradīya Purāṇa*)

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion.

Lord Śrī Kṛṣṇa
Bhagavad-gītā 6.36

If one is unhappy to see the distress of other living beings and happy to see their happiness, his religious principles are appreciated as imperishable by exalted persons who are considered pious and benevolent.

Dadhīci Muni
Śrīmad-Bhāgavatam 6.10.9

In happiness and distress, in good fortune or in bad—everywhere the auspicious hand of the Lord is present. In this mood everyone should give up illusion and turn towards the service of the Supreme Lord. As a result, at some auspicious moment the necessity of praying for the mercy of the Lord may arise in the minds of the living entities.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Commentary on *Śrī Caitanya-Bhāgavata, Ādi-khaṇḍa* 14.185

O Rādhā, service to Tulasī gives the greatest piety, the greatest good fortune, and the greatest benediction. It gives Lord Kṛṣṇa's association.

Śrī Candrānanā
Śrī Garga-saṁhitā 2.16.2

The *ātmā* is called all-pervading (*sarva-gataḥ*) because it accepts all types of bodies, such as that of man, *devatā,* bird, and beast, one after another, according to karma. The *ātmā* also possesses a fixed form (*sthānuḥ*) and fixed qualities (*acalaḥ*).

Śrīla Baladeva Vidyābhūṣaṇa
Commentary on *Bhagavad-gītā* 2.24

2010 Philadelphia Rathayātrā

Photo © Yatin Patel

2012 Festival of India

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July 4: Washington, D.C., Rathayātrā
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July 14–15: Toronto Rathayātrā
July 17: Thunder Bay, Ontario, Rathayātrā
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July 22: San Francisco Rathayātrā
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August 18–19: Vancouver Rathayātrā
September 1–3: Seattle Rathayātrā
September 15–16: Boston Rathayātrā
September 22: Philadelphia Rathayātrā and Rādhāṣṭamī Festival
October 20: Potomac, Md., Śrī Rāmacandra Vijayotsava Festival

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